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# AMERICAN CHURCH REVIEW.

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## FOLLOWING NOTES AND QUERIES.

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*Defensio Scripturarum*  
*Unitas Ecclesiae*  
*Diffusio Christianitatis*

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## LITURGICAL ENRICHMENT.

THIRD PAPER—(CONCLUDED).

AND now to gather up into one connected view all the changes which the foregoing suggestions imply, and to show how closely the Proper of the Time, as above proposed, would adhere to our present order of worship, I will, on the basis of our present Rubrics, indicate by additions and alterations, in italics, where such changes would occur, and what they would be. Premising, however, that the italics show *all* the changes for both Festal and Penitential Seasons, not more than *half* of which could therefore occur at any one time. And to save the reader the trouble of making the references under each particular, I will write out as notes such passages from the authors referred to as are most essential to a fair, if not a *full*, exhibition of this important and interesting subject.

“The minister shall begin the MORNING PRAYER by reading one or more of the following sentences of Scripture;” *or, at his discretion omitting all that follows to the Lord’s Prayer, may begin with Our Father, etc.; provided that the Confession and Absolution be used at least once on the*

*Lord's day, either in the Morning Prayer or Office for the Holy Communion.\**

SENTENCES OF SCRIPTURE.

Then the Minister shall say,  
*Let us humbly confess our sins unto Almighty God.†*

*Or else,*

"Dearly beloved brethren," etc., as now.  
All following as now to the end of

THE LORD'S PRAYER.

"Then likewise he shall say," *except on the three days preceding Easter,‡*

"O, Lord," etc., to "The Lord's Name be praised."

"Then shall be said or sung the following Anthem,§ ex-

\* "The priest being in the choir shall begin with a loud voice the Lord's Prayer."—*Rub. at the beginning of Morning Prayer, Prayer Book of 1549.*

† See remarks on this, above.

‡ "But in the three days preceding Easter, at all the Hours, nothing of the above is said, except Our Father."—*Rub. at the end of these Versicles, Tr. Sarum. Psalt., p. 26.*

§ The "Venite exultemus" being too jubilant for penitential Seasons, various substitutes are being proposed for it as more suitable for such times. Simple as the matter may seem to many, it is in the opinion of the writer one of the most difficult to adjust satisfactorily. For this Psalm has been the one standing Invitatory to Psalmody almost from the beginning in all the Matutinal Offices of the Western, as a part of it has been in those of the Eastern Church, and as the whole of it has been in the Jewish Office for the Evening of the Sabbath, which answers exactly to the Nocturns of the Christian Breviaries.

A difference in the use of the Oriental and Western Churches, touching this matter, has suggested to the writer a way out of the difficulty. It is as follows: Let the whole 95th Psalm be restored to the Prayer Book, omitting, of course, the two verses of the 96th we now have, and making optional the use of the four last verses, except in Lent and other penitential Seasons, when the use of them should be obligatory; and at such times let the use of the first five verses be optional, beginning the Invitatory at the sixth verse—"O come, let us worship and fall down," etc. The precedent for this is the use of the whole Oriental Church,

cept on those days for which," etc., to "nineteenth day of the month;" and *except on the three days rest preceding Easter.\**

"Then shall follow a portion of the Psalms," etc.

## GLORIA IN EXCELSIS.

"Then shall be read the First Lesson according to the Table or Calendar."

"After which shall be said or sung the following Hymn *on all Sundays and Festivals, except in Lent and Advent when, as likewise on all Week-days not Festivals, instead of Te Deum may be said or sung the Response appointed in the Proper of the Time; or if none be appointed, one, or all of the Psalms, or Canticles of Praise, on the day for which the same may be provided, which are also to be*

which uses *this verse only*, substantially, of the Psalm as the Invitatory to her Psalmody.

The exact Formula is:

"O come, let us worship God our King."

"O come, let us worship and fall down before Christ our God and King."

"O come, let us worship and fall down before Christ Himself, our God and King."

This same Invitatory is a part of the introduction to each of the Seven Canonical Hours; nor only this, but to the Mesoria as well, which are the Little Offices occurring midway between the Offices of the principal Hours. The trine invocation, although manifestly addressed to our Lord, is yet asserted by the Canonists to be in honor of the Trinity, because it is through Christ's death that the blessings of the Godhead are conferred on man.

The arrangement suggested, having for its precedent the use of the whole Oriental Church, will enable us to retain our cherished Invitatory, substantially for all seasons, without the too jubilant beginning for times of penitence and the too somber conclusion for seasons of joy.

\* The general rule. See Rubrics of *all* the most important Rituals *in loco*, in which the direction is "not to say the Venite," but to pass on from the Lord's Prayer to the Psalms for the Day. With our penitential introduction, which the old offices had not, such a usage would be very solemn, and most appropriately mark the three most solemn days of the year.

*found in the Proper of the Time. But Te Deum is used daily from Easter to Ascension Day, inclusive, except on Monday in Rogation.\**

"Note. That before every Lesson," etc., to the end as now.

TE DEUM LAUDAMUS.

Or this Canticle.

BENEDICITE.

"Then shall be read in like manner the Second Lesson," etc.

SECOND LESSON.

"And after that the following Hymn." *or its substitute, when provided in the Proper of the Time.*

BENEDICTUS.

Or this Psalm.

JUBILATE DEO.

"Then shall be said," etc.

APOSTLE'S CREED.

Or this.

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\* "Te Deum is said (except as after mentioned) on all Sundays and Feasts of ix. Lessons, and also in certain Feasts of iii. Lessons following The Four Times (a) which are without the week of Pentecost. . . It should not be said throughout Advent, whatever be the service; but let the Ninth Responsory be repeated (which is to be done, however, only on Sundays and Feasts of ix. Lessons). It should not be said, moreover, in Vigils, nor in The Four Times, except in the Vigil of the Epiphany when it happens on a Sunday, and except in The Four Times of the week of Pentecost, when it is said. Nor should it be said from the Sunday in Septuagesima, inclusive, to Easter Day; nor on Week-days, when it is the Week-day Service."—*Rubric prefacing Te Deum, Tr. Sar. Psalt., 53.*

As appears from a phrase of the foregoing, the English Use substituted the Te Deum for the *repetition* of the Ninth Responsory, while the Roman substituted it for the Responsory itself. The Benedictine Use had twelve lessons on Sundays and great Festivals, with the Te Deum as the *invariable* response.

(a) Ember Seasons.

## NICENE CREED.

"And after that," etc.

"The Lord be with you.

*Ans.* And with thy Spirit.

*Minister.* Let us pray."

*Here, in Penitential Seasons, and on Week-days not Festivals, at the discretion of the Minister, may be said the Petitions to be found in the Proper of the Time,\* [See Note A.] or, instead of them, the Lesser Litany.*

*Or else,*

"O Lord, show thy mercy," etc., as now.

"Then shall follow the Collect for the day," etc., as now.

A COLLECT FOR PEACE.

A COLLECT FOR GRACE.

A PRAYER FOR THE PRESIDENT OF THE UNITED STATES, etc.

*Here may follow an Anthem,† or Hymn, or the Litany, or the Office for the Holy Communion, if they are to be used ;*

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\* See Rubric from Sar. Psalt. in a note above. Another old authority says: "In Feriis Adv. Quadr. Quatuor Temp. et Vigiliarum, quæ jejunantur (excepta Vigilia Nativit. Domini, et Vigilia, ac Quatuor Temporibus Pent.) post Antiphonam ad Benedictus, et in Vesperis ad Magnificat, dicuntur sequentes Preces flexis genibus: aliis temporibus non dicuntur."—*Rubric at the end of Lauds.*

† "In Quires and Places where they sing, here followeth the Anthem."—*Rubric in the present English Prayer Book.*

It is worthy of remark that although the revisers of the English Offices in 1549 "cut off" all "Anthems," and the Prayer Book underwent three revisions after that, without any provision being made for their restoration, yet so much had the lack of them been felt, that at the last revision the foregoing Rubric was inserted after the Collect for Grace in the Morning Prayer, and the Collect for Aid against Perils in the Evening Prayer. The effect would hardly be good, I think, to rise here in the midst of Prayers for the purpose of singing an Anthem: the transition would be altogether too abrupt. What is contemplated is, that when the transition to the Litany is not here made as now, that is, if the Litany be not said, and the Holy Communion is to be celebrated, the Morning Prayer may end here, and an Anthem, or Introit Psalm for the Day, or Psalm in meter as now, may be sung before the Ante-Com-

*otherwise the Prayers following to the end of Morning [or Evening] Prayer.*

A PRAYER FOR THE CLERGY AND PEOPLE.

And all as now to

"Here endeth the Order of Morning Prayer."

THE ORDER FOR DAILY EVENING PRAYER.

Upon this it is unnecessary to remark, as my aim is simply to illustrate a principle, applying to both Offices alike, though I cannot forbear the general remark that it is most desirable, in my opinion, so to reconstruct the Evening Prayer that there shall be no repetition in that Service of anything said in Morning Prayer except the Versicles, Creed, Lord's Prayer, and Collect for the Day.

THE LITANY, OR GENERAL SUPPLICATION.

*To be used in connection with Morning or Evening Prayer, or the Office for the Holy Communion, or as a separate Office, with or without Psalms, Lessons, Anthems, or Hymns, and other Prayers, as the Minister in his discretion may think fit. Provided, that it SHALL be used daily on the week-days of Lent, on all Wednesdays and Fridays of the year, except Christmas Day, on Ember and Rogation Days, and on all other solemn days of Fasting and Humiliation.\**

munion begins; the Prayer for the Clergy and People, and that for all Conditions of Men, being more than compensated for in the Prayer for the Whole State of Christ's Church Militant, and the General Thanksgiving in the Eucharistic Office. The idea is simply to cut off redundancy, and shorten the service, when the Holy Communion follows the Morning Prayer, with or without the Litany.

\* See Rubric from the Sarum Psalter, above given in a note, touching the original design and use of the Litany. And besides, the following from the long Rubric preceding the Penitential Psalms:

"The Penitential Psalms, with the Antiphon "Remember not, Lord, our offenses," etc. [as in our Litany], followed by Petitions, Collects, and the Litany (as in the first Monday in Quadragesima), were among

"O God, the Father of Heaven," etc.

And all as now to the end of the Prayer.

"We humbly beseech Thee, O Father," etc.

*Here may follow any Special Prayers or Thanksgivings,\* or, when the Communion Service is to follow, the Minister may, at his discretion, omit the General Thanksgiving and Prayer of St. Chrysostom, ending with "The grace of our Lord Jesus Christ," etc., or pass on to the Collect for Purity in the Office for the Holy Communion.*

"Here endeth the Litany."

#### THE ORDER FOR THE HOLY COMMUNION.

"If among those," etc., as now, to the end.

"The same order," etc., as now, to the end.

"The Table at the Communion-time," etc., as now, to the end.

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the Offices of Monday in Rogations, at the end of the Procession after None, and before the Office for the Holy Communion, when all was to be said without note." [i.e., not sung.]-*Trans. Sar. Psalt.*, p. 402.

\* "At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the General Thanksgiving."—*Rubric in our Office for Ash-Wednesday.*

In the English Litany of 1604, after the Prayer, "We humbly beseech Thee," etc., is printed at length a Prayer for the King, one for the Royal Family, one for the Clergy and People, and then the Prayer of St. Chrysostom, and "The grace," etc. This suggests the propriety of introducing the Prayer for the President, and the one following it for the Clergy and People, when the Litany is used as a distinct service; or indeed, should it be desired, of introducing the whole group of Morning and Evening Prayers, from the Collect for the Day, any occasional Prayers or Thanksgivings which may be appropriate, or desired, coming in, as now, before the General Thanksgiving.

In the old Sarum Litany there are twelve Collects following a Prayer somewhat similar to "We humbly beseech Thee," etc., being, in their order after this first, ours for the Fourth Sunday after Trinity, the first in our Communion Office, the one for Clergy and People in our Morning and Evening Prayer, and that for Peace in our Evening Prayer, and so on—those of the York and Hereford Uses differing somewhat from the Use of Sarum.

## THE LORD'S PRAYER.

## THE COLLECT.

*Then shall be said or sung the Psalm appointed for the Introit [see Note C.], according to the Table of Introits, with the Gloria Patri. Then may follow either the Greater or Lesser Litany, if the same hath not been used in the service immediately preceding.\**

Then shall the Minister, turning to the People, rehearse distinctly the TEN COMMANDMENTS; and the People, still kneeling, shall, after every commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come." *But the Minister may, at his discretion, omit all that follows to the Collect for the Day,† if a Lesson from the Old Testament hath been read in the service immediately preceding; PROVIDED, that the Decalogue shall be rehearsed in the hearing of the people at least once in every month.‡*

## THE TEN COMMANDMENTS.

And all as now to

"Then shall be said the Collect of the Day. *And after*

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\* By Lesser Litany is meant the portion of ours usually omitted. As to authority for the introduction of the Litany in this place, I would give the following paragraph from Mr. Palmer:

"At Milan, in Germany, and probably Ireland, we find an Anthem sung at the beginning [of the Communion Office]. This was followed by the form of *Kyrie Eleeson*, derived from the Eastern Church, and a long Litany, in which the Deacon directed the people to pray for many different objects, and the people responded. This form was manifestly taken from the ancient practice of the Eastern Church also. After the Litany was concluded, the Hymn "*Gloria in Excelsis*" was sung, and the Collect read. At Rome the same rite prevailed, except that the *Gloria in Excelsis* was not sung when the Litany was said. In the patriarchate of Constantinople, the introduction to the Lessons [*i.e.* Epistle and Gospel] contained a Litany (which was probably the original of the Western Litanies just alluded to), three Anthems, and the celebrated hymn *Trisagios*."—*Origines Liturgicæ*, vol. ii. p. 21.

† See old English Offices, and that of Ed. VI., Appendix D.

‡ Analogous to the discretionary use of the Gospel, etc., in our Baptismal Office for Infants.



that, if it hath not been said in the service immediately preceding, the Prayer for the President of the United States,\* and any other Collects or Prayers, if occasion requires.† And immediately after, the Minister," etc., as now to the end.

Then shall be said or sung on Sundays and Festivals, the NICENE CREED, unless it hath been used in the service immediately preceding.‡ On Week-days not Feasts, the Creed may be omitted.§

"Then the Minister shall declare," etc., as now. Then shall be sung a Hymn or Anthem.

Then shall follow the Sermon; which being ended, if the

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\* See English Prayer Book, in which the Prayer for the Sovereign comes here.

† "Deinde dicitur oratio, sic determinando. . . . Et si aliqua memoria habenda est, iterum dicat sacerdos, Oremus, ut supra. Et quando sunt plures collectæ dicendæ: tunc omnes orationes quæ sequuntur sub uno Per Dominum et uno Oremus dicantur."—*Rubric in loco, Sarum Liturgy.*

‡ This contemplates making the Nicene Creed *always* the Communion Creed, as it has ever been in the Church, and as the present times especially require. As to the phrase said or sung, I would simply remark, that although the Rubric of the Prayer Book of 1549, which prescribed it to be sung, was altered in the revision of 1552 to "said," and so continued on through the revisions of 1559 and 1604, yet at the last revision in 1662, it was changed to read thus: "And the Gospel ended, shall be sung or said the Creed following," etc. Though the Apostle's Creed has never been sung as an Anthem in the Church, the Nicene Creed has *always* been, just as much as the Te Deum; than which it is scarcely less a Doxology, or more a Confession of Faith. And in England, during the whole period just mentioned, though the Rubric said "*said*," it was habitually *sung*. Scarcely an English service can be met with which has not the Nicene Creed with its proper music, the same precisely as the Te Deum. The reason however for this suggestion here is, to make the Creed compensate measurably for the loss of the Te Deum when Morning Prayer does not precede the Holy Communion.

§ See Rubric before quoted from the 1 Book of Ed. VI., above.

Also: "Hæc sunt festa quibus dicendum est *Credo* secundum usum Sarum. Omnibus dominicis diebus per totum annum, ad magnam missam sive de dominica agitur, sive non." . . .

"Dicetur etiam per octo dies nativitatis Domini, paschæ, et penthecostes; et in omni duplici festo per annum: et in omnibus festis apostolorum et evangelistarum."—*From Rubric in loco, Sar. Lit.*

*Holy Communion is to be administered, and the people have not in the sermon been exhorted to the worthily receiving of the Holy Sacrament of the body and blood of our Saviour Christ, the Minister shall then say the Exhortation —“ Dearly beloved in the Lord,” etc., as far as to the word “ Amen.”\* Then shall follow the Offertory,† if the offerings of the people are to be collected, and after this the Prayer for the Whole State of Christ’s Church Militant, when, if there be no Communion, the Minister may, at his discretion, use any other prayers set forth by this Church, and let the people depart with the blessing.*

Whilst these sentences are in reading, the Deacons, Churchwardens, etc.,” as now, “and bring it to the Priest, who shall humbly present and place it upon the Holy Table.”‡

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\* See Rubric quoted from the 1 Book of Edward VI., above, when speaking of Exhortations.

† “(Offertorium.) The verse so called, which was sung just before the oblation of the elements by the Priest. And it was at this time that anciently the people made their offerings. A custom which is even now observed upon certain occasions in some Churches abroad, though fallen into otherwise total disuse in the Roman Communion. . . . An old *Ordo Romanus* cited by *Bona*, lib. 2, cap. ix, § 1, thus describes the manner of offering. “Cantores cantant offertorium cum versibus, et populus dat oblationes suas, id est panem et vinum, et offerunt cum Fanonibus candidis, primo masculi, deinde fœminæ. . . . The *offertorium cum versibus* relates to a period when the custom of the people really offering was not neglected: and then not only verses, but even whole Psalms were added to the *Offertory Proper*; and sometimes, for the collecting took much time, these were sung and repeated again and again.”—*Maskell*, pp. 53, 55.

In the Prayer Book of 1549, before the Offertory Sentences, stands this Rubric:

“Then shall follow for the Offertory one or more of these Sentences of Holy Scripture, to be sung whiles the people do offer, or else one of them to be said by the Minister immediately afore the offering.”

And after them as follows:

“Where there be Clerks, they shall sing one, or many of the sentences above written, according to the length and shortness of time that the people be offering.”

‡ In an old Scotch Communion Office which lies before me, the Ru-

"And the Priest shall then," etc., as now.

PRAYER FOR THE CHURCH MILITANT.

EXHORTATION.

CONFESSION.

ABSOLUTION.

SENTENCES OF SCRIPTURE.

Lift up your hearts, etc.

"It is very meet, right," etc.

"Here shall follow the Proper Preface," etc., "or else"  
*the priest shall say,—*

"Therefore, with Angels," etc., "evermore praising Thee,  
and saying," \*

*People.*—"Holy, Holy, Holy," etc.

bric at this place ends thus: "Who shall present it," etc., "and set it  
upon the holy table, saying:"

"Blessed be thou, O Lord God, forever and ever; thine, O Lord, is  
the greatness, and the glory, and the victory, and the majesty: for all  
that is in the heaven and in the earth is thine: thine is the kingdom, O  
Lord, and thou art exalted as head above all: both riches and honor  
come of thee, and of thine own do we give unto thee. Amen."

Would not some such sentence of oblation, said or sung as the alms  
are put upon the holy table, contribute very materially to the solemnity  
of this act, and impress the people with the sacred obligation of the  
sadly neglected duty of almsgiving?

\* I have spaced off by paragraph the Seraphic Hymn which *only* is  
the chorus, or people's part, the "Therefore with Angels" being the  
conclusion of the Prefaces, and therefore the *Priest's* part. In the Eng-  
lish Prayer Books of 1549, 1552, and 1559, the latter was properly para-  
graphed, from which the editions of 1604 and 1662 may be seen to dif-  
fer, though in doing so they differ from all the important Liturgies of  
Christendom, except that of Nestorius, as given by Brett, and even from  
that as given by Neale, as the following extracts, which are copied ver-  
batim, will show:

S. CHRYSOSTOM.

"shouting, and saying, the triumphal hymn.

*Choir.* Holy, Holy, Holy," etc.

ARMENIAN.

"to cry, to call, and say,

*Choir.* Holy, Holy, Holy," etc.

All as now, to the end of the

PRAYER OF CONSECRATION.

"Here may be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts," *and likewise, during the administration, may be sung by the Choir appropriate Communion Anthems.*\*

S. JAMES.

"praising, vociferating, and saying,  
*Choir.* Holy, Holy, Holy," etc.

S. BASIL.

"shouting, and saying, the triumphal hymn,  
*Choir.* Holy, Holy, Holy," etc.

S. MARK.

"who with them laud Thee and say,  
*People.* Holy, Holy, Holy," etc.

COPTIC, S. BASIL.

"perpetually proclaiming the hymn of glory,  
*People.* Holy, Holy, Holy," etc.

MOZARABIC.

"Whom Angels and Archangels extol, thus saying,  
Holy, Holy, Holy," etc.

THEODORE, THE INTERPRETER (NESTORIAN).

"crying one to the other, saying and answering,  
*Priest aloud.* Holy, Holy, Holy," etc.

\* At this place in the Prayer Book of 1549, stands the following Rubric:

*"In the Communion time the Clerks shall sing,*

ii. O Lamb of God, that takest away the sins of the world: have mercy upon us.

ii. O Lamb of God, that takest away the sins of the world: grant us thy peace.

*Beginning so soon as the Priest doth receive the Communion."*

Mr. Jebb says: "It was the primitive usage to sing a Psalm, the 34th, during the administration. Some resemblance to this custom is still preserved at Durham Cathedral, where a soft symphony is then played on the organ."

Explaining ("Communionem"), Mr. Maskell says: "It was an Antiphon, or verse taken from a Psalm, which varied with the day; and was sung whilst the people communicated. See *Gerbert*, tom. i. p. 458. S. Augustine speaks of it, in his own time at Carthage: "Ut hymni ad

"Then shall the Priest first receive," etc., and all as now to

## THE LORD'S PRAYER.

## THANKSGIVING.

"Then shall be said or sung, all standing, the Gloria in Excelsis," *except at those times when the Te Deum is not said in the Morning Prayer, when the Gloria in Excelsis is not to be sung; \* but some proper Hymn, or Post Communion Anthem, may be sung in its stead.†*

"Then the Priest (the Bishop if he be present)," etc.

## BENEDICTION.

I have not thought it necessary in this summing up of the preceding discussion, on the basis of the present Rubrics of the Prayer Book, to write them all out in full, but merely to indicate where the alterations or additions would come, by giving a few words of the paragraphs preceding and following them; so that with a Prayer Book in hand one can perceive at a glance where they would occur, and how entirely undisturbed they would leave its present contents. But it would not be necessary, were this principle acted upon, to disturb even the *Rubrics*, at present. In the Proper of the Time the rubrical alterations, as well as all others, could be given. And were such Proper of the Time,

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altare dicerentur de Psalmorum libro, sive ante oblationem, sive cum distribueretur populo quod fuisset oblatum."—*Retract.* lib. ii. cap. xi."

It is the well-known custom of most of our Non-Episcopal brethren to sing verses of Hymns during the administration of the Communion; and, as appears from the foregoing, it is an old Catholic custom, sanctioned likewise by the Reformed Church of England. And as the want of something of the sort is generally felt among us before and after we have made our own Communion, to engage our thoughts and assist devotion, I have quoted the authorities given on this point.

\* "*Gloria in excelsis dicitur quodocunque in Matutino dictus est Hymnus Te Deum præterquam in Missa feriæ quintæ in Cæna Domini, et Sabbati sancti, in quibus Gloria in Excelsis dicitur, quamvis in officio non sit dictum Te Deum.*"—*Rubr. in loco.*

† See Communion Office of 1549, where a large number of very appropriate ones are given.

embracing *all* permitted changes, to be *appended* to the Prayer Book as a *supplement*, it being left for a time to the discretion of Ministers and Congregations to avail themselves of its provisions, or not, in a few years a use would come to be established, which could then easily, as it would naturally, become the law of the Church. In this way the wishes of a very large portion of our Church could be met, without inflicting the least wrong upon those who desire no changes for themselves, as they would have nothing to which they are at present averse, forced upon them; but could then, as well as now, use "*the Prayer Book as it is.*"

Thus much, it strikes me, *by way of experiment merely*, could be safely and peacefully done; but more than this it would be very hazardous, I fear, to attempt at present. We are too little informed in Ritual matters, most of us, both of the Clergy and Laity, to undertake anything that should be binding on our wide-spread Communion, till it shall have been *tested by use*, and *generally* and *voluntarily* adopted. To alter the devotional formularies of a people, in which they have been reared up from infancy to manhood, and many to old age, is a very serious business. And without a *general and liberal knowledge of Ritual principles*, which are as broadly defined, and as well established, as are the principles of any department of science or art, *all* meddling in these matters is dangerous to the last degree. And my aim has been, in all that I have said on this subject, both in this and my preceding article, to call attention to, prove and illustrate the important fact that we have *no necessity or occasion* for turning aside from "the old paths" to attain all that we desire; but, on the contrary, that a closer conformity to those ritual principles which underlie the present Prayer Book Offices, will supply *all* the wants which somewhat of a departure from them has caused to be so deeply felt. *And this, too, without disturbing or endangering, or in any way meddling with, the integrity, or order, of what we now have.*

## NOTE A.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

Our Father, etc.

*Min.* I said, Lord, be merciful unto me.

*Ans.* Heal my soul, for I have sinned against thee.

*Min.* Turn thee again, O Lord, at the last.

*Ans.* And be gracious unto thy servants.

*Min.* Let thy merciful kindness, O Lord, be upon us.

*Ans.* Like as we do put our trust in Thee.

*Min.* Let thy priests be clothed with righteousness.

*Ans.* And let thy saints sing with joyfulness.

*Min.* O Lord, save the king.

*Ans.* And mercifully hear us, when we call upon Thee.

*Min.* O, save Thy people, and give Thy blessing unto Thine inheritance.

*Ans.* Feed them, and set them up forever.

*Min.* O, think upon Thy congregation.

*Ans.* Whom Thou hast purchased and redeemed of old.

*Min.* Peace be within Thy walls.

*Ans.* And plenteousness within Thy palaces.

*Min.* Let us pray for our absent brethren.

*Ans.* My God, save Thy servants, who put their trust in Thee.

[*Min.* For our benefactors.

*Ans.* O God, make all good to abound towards them; and may the increase of their fruits be the increase of their joy.]

*Min.* For the afflicted and for captives.

*Ans.* Deliver them, O God of Israel, out of all their troubles.

*Min.* Send Thou help from the sanctuary.

*Ans.* And strengthen them out of Zion.

*Min.* Lord, hear my prayer.

*Ans.* And let my cry come unto Thee.

AT LAUDS.—Psalm 130. Out of the deep, etc. Glory, etc.

AT VESPERS.—Psalm 51. Have mercy upon me, O God, etc. Glory, etc.

*And then*

*Min.* Turn us again, O Lord God of hosts.

*Ans.* Show the light of Thy countenance, and we shall be whole.

*Min.* Arise, O Lord! help us.

*Ans.* And deliver us, for Thy name's sake.

*Min.* Lord, hear my prayer.

*Ans.* And let my cry come unto Thee.

*Min.* The Lord be with you.

*Ans.* And with thy spirit.

*Min.* Let us pray.

Then follows the Collect for the Day, etc., as with us.

#### NOTE B.

#### LAUDS OR PSALMS AND CANTICLES OF PRAISE.

*To be used, one or more, on the days for which they are appointed, after the First Lesson at Morning Prayer, when the Hymn Te Deum is not said; or, the whole group for the day after Te Deum, at the discretion of the Minister.*

*[Min.* The Lord is high above all nations.

*Ans.* And his glory above the Heavens.

*Min.* O God, make speed to save us.

*Ans.* O Lord, make haste to help us.

*Min.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Ans.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Min.* Praise ye the Lord.

*Ans.* The Lord's name be praised.]

#### ON SUNDAYS.

*[Part I.]*

Psalm XCIII.

THE Lord is King, . . . becometh thine house forever.

Glory be, etc.

As it was, etc.

Psalm LXIII.

O God, . . . shall be stopped.

Psalm LXVII.

God be merciful . . . shall fear him.

Glory be, etc.

As it was, etc.

*"Instead of Psalms XCIII. and C., from Septuagesima to Easter, are said Ps. LI., Have mercy upon me, and Ps. CXVIII., O give thanks." Sarum Psalt., p. 58.*

*[Part II.]*

#### SONG OF THE THREE CHILDREN.

O ALL ye Works . . . and magnify him forever.

*["Let this Psalm be said without Gloria Patri, throughout the whole year whenever it is said." Sarum Psalt., p. 60.]*



## [Part III.]

Psalm CXLVIII.

O PRAISE the Lord . . . that serveth him.

Psalm CXLIX.

O SING unto the Lord . . . have all his saints.

Psalm CL.

O PRAISE God . . . praise the Lord.

Glory be, etc.

As it was, etc.

## ON MONDAYS.

## [Part I.]

Psalm LI.

HAVE mercy . . . upon thine altar.

Glory be, etc.

As it was, etc.

Psalm LXIII.

O God, thou art my God, etc.

*(As on Sundays.)*

## [Part II.]

SONG OF MOSES.

I WILL sing . . . forever and ever.

Glory be, etc.

As it was, etc.

## [Part III.]

Psalms CXLVIII., CXLIX., CL.

*(As on Sundays.)*

## ON TUESDAYS.

## [Part I.]

Psalms LI., LXIII.

*(As on Mondays.)*

## [Part II.]

SONG OF HEZEKIAH.

I SAID, . . . of the Lord.

Glory be, etc.

As it was, etc.

## [Part III.]

Psalms CXLVIII.—CL.

*(As on Sundays.)*

## ON WEDNESDAYS.

[Part I.]

Psalms LI., LXIII.  
(*As on Mondays.*)

[Part II.]

SONG OF HANNAH.

MY heart . . . his anointed.  
Glory be, etc.  
As it was, etc.

[Part III.]

Psalms CXLVIII.—CL.  
(*As on Sundays.*)

## ON THURSDAYS.

[Part I.]

Psalms LI., LXIII.  
(*As on Mondays.*)

[Part II.]

SONG OF ISAIAH.

O LORD, . . . midst of thee.  
Glory be, etc.  
As it was, etc.

[Part III.]

Psalms CXLVIII.—CL.  
(*As on Sundays.*)

## ON FRIDAYS.

[Part I.]

Psalms LI., LXIII.  
(*As on Mondays.*)

[Part II.]

SONG OF HABAKKUK.

O LORD, . . . mine high places.  
Glory be, etc.  
As it was, etc.

[Part III.]

Psalms CXLVIII.—CL.  
(*As on Sundays.*)

## ON SATURDAYS.

## [Part I.]

Psalms LI., LXIII.

*(As on Mondays.)*

## [Part II.]

SONG OF JONAH.

I CRIED . . . of the Lord.

Glory be, etc.

As it was, etc.

## [Part III.]

Psalms CXLVIII.—CL.

*(As on Sundays.)*

This brings us to the Short Lesson, of which our Second Lesson takes the place. I have left out the variable Psalm of each day, which is, on Sunday, C., Mond. V., Tues. XLIII., Wed. LXV., Thurs. XC., Frid. CXLIII., Sat. XCII., and comes uniformly second in order; that is, after the XCIII. on Sunday and the LI. on Week-days. I have given the opening Versicles in brackets, as without the design suggested, and for convenience of reference, have inserted in *italics* and brackets the divisions into parts,—Part I., Part II., etc.

Now suppose that in Lent, say, when the Te Deum is not sung, a single Psalm is to be taken in its place after the First Lesson. The very first in the series, both on Sundays and Week-days, during this Season, is the Fifty-first Psalm, the great Lauds Confession in the East and West alike.\* The Psalm, moreover, which has been habitually used in the Church of England in the place of the Te Deum in Penitential Seasons. In the "Primer in English,"—the second of Henry VIII. (1539) it is prescribed at the end of Te Deum, that "*Between Septuagesima and Easter this Psalm following is to be said in the stead of Te Deum.*" "The li. Psalm." "Have mercy upon me, etc." And the same thing is repeatedly prescribed in Occasional Services, set forth in the reign of Queen Elizabeth. See, for instance, on pp. 520, 528, 541, and others, (Parker Edition), the following Rubric:

"Then, for the first lesson, shall be read one of the chapters hereafter following, or so much thereof as is appointed.

Exod. xiii., Exod. xv., etc., etc., etc.

\* "This prolonged psalmody [Nocturnal or Matutinal] concluded, the *fifty-first* Psalm follows, as in S. Basil's time, with only a brief hymn intervening; and then succeeds that burst of Canticles, "and Lauds Psalms," properly so called (viz. the 148th-150th), which marks the opening of the day, and sends up from all created being the incense both of the Old and of the New Creation."—*Freeman's Principles of Divine Service*, p. 111.

After that, instead of *Te Deum laudamus*, that is to say, We praise Thee, O God, shall be said the li. Psalm: Have mercy upon me, O God, etc."

Or, suppose the series of Canticles be taken. This gives us, on Sundays, the Benedicite, the same as it now stands in our Prayer Book—is generally used during Lent, and was prescribed to be used during this season in the First Book of Edward the VI.\* Then comes its corresponding Cantic for each day of the week—for all Week-days in the year not Festivals—unless the 51st Psalm should be preferred, which is no less available. And on Festivals, when the Litany is, according to the old rule, not to be said, the whole series for the day, beginning with the versicles immediately after the *Te Deum*, would be a most appropriate and edifying act of praise. No better cantic scheme could be devised, I believe, for the Days and Seasons when the *Te Deum* is not used, as it falls in so perfectly with our present usage, so far as this goes, and is sanctioned by the former use of our Mother Church of England.

#### NOTE C.

When the Holy Communion is made a distinct service, it is desirable and necessary in order to its completeness, that a portion of the Psalter should be incorporated with it. Nor only this, it is a defect of our Office, though so unexceptionable and admirable generally, that it is without its proper Initial Psalm, or Introit. For many centuries before the second revision of the English Liturgy, the proper Psalm for the Day had been as much a matter of course as the Collect, Epistle, and Gospel; and indeed, in the First Book of Edward the Sixth, it was printed along with them. But for a much longer period this feature had characterized the Oriental Liturgies, as it originated very early in the East (how early is not known), and was last of all adopted by the Church of Rome.† In Wheatly's Commentary on the Common Prayer, he thus speaks of this matter:

"In the first Common Prayer Book of King Edward VI., before every Collect, Epistle, and Gospel, there is a Psalm printed, which contains something prophetic of Evangelical history used upon each Sunday

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\* After the first Lesson shall follow *Te Deum laudamus*, in English, daily throughout the year, except in Lent, all the which time, in the place of *Te Deum*, shall be used *Benedicite omnia opera Domini*, in English, as followeth.—*Rubric before Te Deum*, 1 *Lit. Ed. VI.*, p. 30, *Park. Ed.*]

† If, as tradition asserts, the Provincial Roman Church did not commence its Liturgy with a hymn till the time of S. Celestine I., it would appear to have been the last to adopt the custom. The Mozarabic Office was so commenced at least as early as the time of S. Damasus, and it would seem that the Eastern Liturgies had done so long before.—*Neale's Hist. East. Church*, vol. i. 363.

and holy-day, or is some way or other proper to the day; . . . But in the second edition of King Edward's book it was laid aside; though the reason they had for doing so is not easily assigned. For it is very certain that the use of Introits to begin the Communion Office was not only unexceptionable, but of great antiquity in the Church: Durand proving that they were taken into Divine service before the time of S. Jerom. And it is plain they would still have been very useful, since the want of them is forced to be supplied by the singing of Anthems in Cathedrals, and part of a Psalm in meter in parish churches. And therefore I cannot but think it would have been much more decent for us to have been guided by the Church what Psalms to have used in that intermediate time, than to stand to the direction of every illiterate parish clerk, who too often has neither judgment to choose a Psalm proper to the occasion, nor skill to sing it so as to assist devotion."—Page 175, *Oxford Ed.*

While thus approving the use of the Introit, and regretting its discontinuance, he complains of not knowing how to reconcile the two Rubrics in King Edward's Book prescribing its use, as one would seem to indicate that it was to be sung *before* the Collect for Purity, and the other *after*. He says:

"The Introits also I have already spoke of in p. 175. Though I do not know how to reconcile this order for singing it before the Minister begins the Office with another Rubric which stands in the same book immediately after the prayer, *Almighty God, unto whom all hearts be open*, etc., which orders that the Priest then shall say a Psalm appointed for the Introit."—Page 226, *Note*.

Every one must be equally puzzled, if he does not go beyond the Liturgy of Edward VI. Not knowing how to understand this matter, I have given some little time to its investigation, and beg leave to state the conclusion to which I have come. To make it clear, I will transcribe the introductory portion of the Old English Liturgy, giving by the side of it the corresponding parts of the Liturgy of Edward the VI.

SARUM USE.	BANGOR USE.	L. LIT. EDWARD VI.
<i>Ad missam dicendam dum sacerdos induit se sacris vestibus dicat hymnum:</i>	<i>Ad missam dicendam executor officii cum suis ministris induant. Dum induit se sacerdos vestibus dicat hunc hymnum:</i>	<i>Upon the day and at the time appointed for the ministration of the Holy Communion, the Priest . . . shall put upon him the vesture appointed for that ministration. . . . Then shall the Clerks sing in English the Office, or Introit (as they call it), a Psalm appointed for that day.</i>
<i>Veni Creator spiritus: mentes tuorum visita: imple superna gratia, quæ tu creasti pectora, etc.</i> <i>V. Emitte spiritum tuum et creabuntur.</i> <i>R. Et renovabis faciem terræ.</i>		<i>[The Lord's Prayer was inserted here, before the Collect, in 1604.]</i>

SARUM USE AND BANGOR USE.	I. LIT. EDWARD VI.
<p><i>Oratio:</i> Deus cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum, etc., as in our office.</p> <p><i>Deinde sequatur Antiph.</i> Introibo ad altare. Ps. (xliii.) Judica me Deus, et discerne. <i>Totus psalmus dicatur cum Gloria patri.</i> <i>Deinde dicitur ant.</i> Introibo ad altare Dei, ad Deum qui lætificat juventutem meam. Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster, etc.</p> <p><i>His finitis et, etc. . . accedat sacerdos cum suis ministris ad gradum altaris, et dicat ipse confessionem (capite inclinato. Bangor.) diacono assistente a dextris, et subdiacono a sinistris hoc modo incipiendo:</i> Et ne nos. Sed libera. Constemini Domino quoniam bonus. Quoniam in sæculum misericordia ejus. Confiteor Deo, etc. Absolutionem, etc. Then, after several versicles and prayers, <i>His itaque gestis in dextro cornu altaris cum diacono et subdiacono, Officium<sup>(1)</sup> misse usque ad orationem proseguatur: vel usque ad Gloria in excelsis: quando dicitur. Et post officium et psalmum repetatur officium: et postea dicitur Gloria patri et sicut erat. Tertio repetatur officium: sequatur Kyrie.</i> (YORK USE) <i>Deinde repetatur officium:</i> Kyrie eleison, iii. Christe eleison, iii. Kyrie eleison, iii. (HEREFORD) <i>Tertio repetatur officium: dicto officio sequitur,</i> Kyrie eleison, iii. Christe eleison, iii. Kyrie eleison, iii.</p> <p>.....</p> <p>Gloria in excelsis Deo.</p> <p>Then follow immediately the Collect, Epistle, and Gospel for the day.</p>	<p>Almighty God, unto whom all hearts be open, etc.</p> <p>Then shall he say a Psalm appointed for the Introit: which Psalm ended, the Priest shall say, or else the Clerks shall sing, or (see further on where this Rubric properly belongs).</p> <p>Then shall he say a Psalm appointed for the Introit (etc., as above).</p> <p>III. Lord, have mercy upon us. III. Christ, have mercy upon us. III. Lord, have mercy upon us.</p> <p>Then the Priest standing at God's board shall begin, Glory be to God on high. The Clerks. And in earth peace, etc. Collect, Epistle, and Gospel.</p>

(1) "(Officium.) More commonly called, in later years, the Introit. 'Introitus:' as in the Roman use. In the Milan or Ambrosian Missal, it is called *Ingressa*. For an account of its first institution and other particulars, see *Bona*, tom. ii. p. 48; and *Gerbert*, de Musica, tom. i. p. 100. These Introits, as is well known, were retained in the first revised Liturgy of K. Edw. VI.—*Maskell's Early English Liturgies*, p. 20.

From this it appears that there were two Psalms sung at the beginning of the Old English Liturgy, the first of which, "*Judica me Deus*," preceded and followed by its Antiphon "*Introibo*," etc., was fixed and in-

variable, and the second, called the *office* "*officium*," which varied with the day, as did the Collects, Epistles, and Gospels, with which it was printed, as in the first Book of Edward VI. Now that the "*officium*" is referred to, and not the fixed Psalm "*Judica me Deus*," is manifest, in the first place from the fact that the first Rubric in Edward's book calls it a Psalm "*for the office*," and in the second from the fact that no fixed Psalm is given in this book, but only the "*officium*" (as the English Use called it), varying like, and printed with, the Epistles and Gospels. We must therefore consider the first Rubric in Edward's Liturgy a general *anticipatory* direction, definitely specified in the second, and deriving its ambiguity from its not specifying the intervention of the Collect, which it was unnecessary then to do, it being understood as a *matter of course* from long established usage, as it manifestly must have been from the unequivocal directions of the old Rubrics.

Should we end the Litany, however, when the Communion is to follow, at the prayer "We humbly beseech Thee, O Father," with the utmost propriety the Collect for Purity could be taken before rising for the Introit, for this Collect, while it occupied the same place in the old Sarum Liturgy that it does in ours, was the third one in order, of the twelve at the end of the Litany, in the Sarum Use, above mentioned. And moreover the *Psalm* has been generally accounted *the beginning of the Liturgy*, and all that precedes this preparatory to it.\*

JOHN F. YOUNG.

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\* "It seems certain, that the Liturgical office, in the Eastern Church of the third century, commenced with a Psalm or Hymn. Whatever precedes this, is to be regarded rather in the light of a preparation to the office, than as the office itself."—*Neale's Hist. East. Church*, vol. i. 359.

## NOTES AND STRICTURES ON THE NEW REVISION OF THE NEW TESTAMENT.

THESE notes have a subordinate and restricted purpose. They are not intended as a thorough review or as the complete basis of a final judgment. They look only at a part of one side of the case.

1. They are not intended at all to point out the merits of the Revision, but only some of its faults. It is freely and fully admitted that the Revisers have made important corrections and many improvements. Indeed it were passing strange if so many biblical critics selected from the ripest scholarship of Great Britain and America, after devoting so many years to their task, had failed to make such emendations. No scholar of even the most moderate pretension could have failed to make many such in far less time. Though this would seem, therefore, no great ground of boasting, we cheerfully accord the Revisers all the credit they can claim on this score. But the counterbalancing faults, if such there be, must be considered before making up a final judgment. We propose to furnish from this quarter some of the material for such a judgment.



2. We set aside all reference to changes in the Greek text, and the consequent changes in the version. In this department lie the most interesting and important questions of criticism. In most of these alterations, and in some of the most important, we are free to say that, in our humble judgment, the Revisers are right. But we pass this question by entirely.

3. In our strictures upon the other changes introduced into the version by the Revisers we may sometimes call in question the accuracy or the propriety of their translation in itself considered; but more frequently we shall call in question the necessity or importance of the changes, under the rule by which they professed to be guided, viz., "to introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness." Some have seemed to think it a sufficient justification of any change that it is, in any degree, an improvement; and to assume that, in such a case, faithfulness required it. But the rule just cited is, and was evidently intended to be, a special restriction; it is a restriction, moreover, which was doubtless in consonance with the purpose of Convocation, and which commends itself to the general approval of the Christian community. The Revisers professed to act under it. But could they have understood, can any intelligent man understand, that rule to mean simply that they were to introduce no alterations which, in their judgment, would not be, in some degree, improvements? To suppose such to be the meaning of the rule were to stultify the Committee who made it and who were to act under it: for it would imply that the Committee thought it necessary solemnly to guard themselves against making alterations which they should judge to be no improvements at all; and a Committee for whom such a solemn resolution should have been necessary were certainly a Committee beneath the task assigned to them, not to say beneath contempt. In considering, therefore, any alteration in the version we shall regard it as pertinent to ask, not only, *Is this a correct translation?* or, *Is it,*

in some critical sense or degree, an improvement upon the Authorized Version? but, *Is it required by faithfulness?* And we shall regard this last question as having a different meaning and bearing from the others.

4. We shall avoid setting our own mere opinion or judgment against that of so many learned men, the ripest scholars of the age; and rarely shall we thus set our own reasonings merely, but, in most of our animadversions, we shall undertake to show that the Revisers are inconsistent with themselves; and thus we shall appeal to them as their own judges. When any of these inconsistencies are palpably shown, it may be replied that they are mere oversights. They may be mere oversights; but, even so, none would be more earnest or glad to have them corrected than the learned Revisers themselves. And after all, the question is not how far the Revisers may be excused for faults and inconsistencies, if they have committed any, but whether, with such faults and inconsistencies, their work is such as it ought to be for the purpose for which it was intended—to become a final substitute for the Authorized Version.

5. Whenever, and in so far as, any alterations involve in any degree theological, or dialectic, or doctrinal considerations, if we differ from the Revisers, we shall not regard it as temerarily pitting our solitary and insignificant authority against that of the ripest scholars and greatest theologians of the age, but we shall take to our side the forty-two translators of the Authorized Version. Those men, if they had not had the opportunity of studying the modern grammars and lexicons of the Greek, if they had not seen the recently discovered manuscripts and the latest improved text, were yet, in sound theological learning and in dialectic training, the undoubted peers of the best linguists and critics “of to-day.”

6. We shall proceed upon the assumption that a good translation from Greek into English must not only express the exact sense of the Greek, but must also express it in English, in good English, pure, idiomatic English; not only

in English words, but in English style and construction. If it cannot be expressed in good English, it cannot be translated, but must, so far, be left to scholars and commentators to paraphrase and explain. The nearest approximation to the exact sense of the Greek which can be made in good idiomatic English, without offending the English taste or ear, is the best English translation that can be made. To invent a sort of Greek-English *patois*, to resort to a tyro's construing, with a view of giving the English reader a kind of *fac-simile* of the Greek, is not to translate into English at all. Languages differ in the collocation of words as well as in the words themselves, and often the proper order is to be determined by an appeal to the ear or to usage, not to logic, and still less from the English to the Greek. So, too, for the repetition or variation of words. A repetition, which may be a positive beauty in one language, may, in a given connection, be simply barbarous or positively offensive in another. So, oftentimes, with the use of more general or more specific terms. In English a traveller goes to *see* the world, we do not say he goes to *behold* it; though the ancient Greek might use the more specific word *θεωπέω*, to behold or view. In English a man *sees* a wolf coming, we do not say he *beholds* him; and we should say, "what you see me have", not "what you behold me having". Also, in English there are certain established phrases or forms of expression which have so long been used as the correspondents to certain Greek phrases, that to change them in order to secure a so-called literal or exact translation would be sheer pedantry—a new coining of an artificial English; as, *e.g.*, if "the kingdom of heaven" were Greicized into "the kingdom of the heavens", or "the children of Israel" into "the sons of Israel".

7. It is not necessary to faithfulness of translation that a given word in one language should always—while retaining the same intrinsic meaning—be rendered by the same word in another language. The rendering may be varied in view, not only of the intrinsic meaning, but of the general air and

associations of the different passages, or of the habits of expression in the different languages, or of their comparative copiousness of diction. Suppose, *e.g.*, that Shakespeare were to be translated into Persian verse—it would not give a fair idea of him to Persian readers, if, where the Persian poetic diction should have a hundred terms for one English epithet, the same Persian term should be used throughout for this same English word, even though this English word had the same intrinsic meaning in all the cases. The translators of 1611 recognized this principle, and they purposely and professedly varied their renderings accordingly. In some cases they may have pushed the application of the principle farther than was necessary or even proper. In strictly parallel passages there would seem to have been no good reason for such variations. And yet, even in these extreme cases, if, in every passage, the sense of the Greek was accurately conveyed in the English, and if our ears and our biblical literature had become habituated and conformed to the variation, there would seem to have been no sufficient reason for making a change in what was already received. Certainly faithfulness to God's Word did not require the change, for confessedly the true meaning of that Word was already, in each case, accurately rendered. But, it is said, if the same sense is found expressed in English in two forms, the reader will naturally infer that the form of expression in the original also is different, and if it is not, he will be deceived. we answer, the common English reader ought to be, and is, satisfied if he has the true sense of the original accurately expressed in good English. Not to one in ten thousand of such readers does it ever occur to make such an inference at all. And as for critical students, they have no right to make any such inference in regard to the Authorized Version, because the translators have given express notice that they did not hold themselves bound by any such rule of iron uniformity or literal correspondence. Translations are not made for the special accommodation of comparative critics.

On the other hand, however, when the Revisers have adopted and expressly announced this principle of uniform correspondence, they are bound to adhere to it, otherwise they may deceive all their readers. Consistency would require them to conform to it in connection with identical constructions as well as of identical words. Yet they freely render: "when he had taken it, he went", and "he, when he had taken it, went"; or "he took it and went", "having taken it he went", "taking it, he went"—all with complete indiscriminateness. Indeed they expressly tell us that they propose to introduce the participial construction into the English—they do not say always, but—*more frequently*; thus acknowledging that they retain and use variety. But, passing by this, whenever they have varied the rendering of a given word while used in the same sense, they are chargeable with a serious fault, because, with their professions, they lead their readers to erroneous inferences. Besides, even if they were consistent in all these cases, we contend that it would be a consistency not required by "faithfulness," and, therefore, lying beyond their province. Under this head they have brought in a vast amount of "*consequential*" damages which, we contend, the readers of the New Testament are not bound to pay.

8. As to the use of the article. In this respect it was very generally supposed that the Authorized Version stood in special need of large emendations, in the light of the scholarship "of to-day." Indeed there was a multitude of grammarians and critics, who, to determine whether to put "the" or "a" before any English noun in the singular number, thought it necessary to inquire only whether there was or was not an article before its Greek correspondent; and, for the plural number, they required the article to be inserted or omitted in the English, just as it was in the Greek: and they were clamorous to have the New Testament version corrected accordingly. These have got small comfort from the Revisers, but more, we fear, than they deserved. Our Revisers were far above any such sweeping, schoolmaster ideas.

They had a scholarship far too broad and generous for such narrow and Procrustean notions. They knew that the rules for the insertion or omission of the article in Greek were in many cases different from the usage of the English; that those rules were subject to many exceptions in good Greek usage, and that there were many cases where the article was inserted or omitted without any general reason which we can discover. Moreover, the use of the English article is far from being reducible to fixed and universal rules, but varies from time to time and from man to man. Locke wrote an "Essay concerning human understanding." We now say it was concerning "the human understanding." And the use of the article with "*reason*" has varied and even vibrated in the course of two hundred years. Accordingly, the insertion or omission of the article in a translation will depend largely upon the good taste and good judgment of the translator, in view of the genius of the two languages and the drift and scope of the discourse, rather than of any formal rules. If in these respects we have great reason to defer to the Revisers, have we not equal reason to defer to the translators of 1611? We think the Revisers have, in this particular, yielded to the vulgar clamor more than was called for, and have made changes not required by faithfulness. But, after all, in innumerable instances they have inserted the article in English where it is omitted in Greek, and often omitted it in English where it is inserted in Greek. Where there is no Greek article before a singular noun they have sometimes inserted "a" and sometimes not; and they have even inserted "a" for the Greek article itself. Where, in all this, they have diverged from the Authorized Version, they are, in many cases, undoubtedly right; but, in many other and most important cases—*quære*. Their authority is greatly shattered if it can be shown that they are inconsistent with themselves. Take for instance the insertion or omission of the article before the word "heaven." We can only say, in all humility, that it surpasses our ingenuity to find or guess by what rule or rules they were guided. They

have omitted the article alike when the Greek inserts and when it omits it; and in many instances, as far as we can see, have inserted or omitted it arbitrarily. Yet in multitudes of these cases they have altered the Authorized Version. Can any one show how or why, taken as a whole, the Authorized Version is not, in this case of the article with the word "heaven," as faithful to the Greek and as good English as is the Revision, with all its studied improvements? The contortions by which the Revisers elsewhere seek to express the presumed distinction indicated by the absence of the Greek article are something ludicrous.

9. Another great hue and cry has been persistently raised against the Authorized Version for its numberless blunders in the rendering of the Greek aorist tenses. From the multitude and noise of these critics, all radiant and blatant with the new light and fresh inspiration from the modern apocalypse of the mysteries of Greek grammar, one might suppose that the learned translators of 1611 were simple ignoramuses in regard to the structure of the Greek language. It seems to have been assumed by many—and modern English scholars have given too much countenance to the idea—that the Greek aorist was of course to be rendered by the English simple preterite throughout, or that every departure from this rule must justify itself by irrefragable proofs as an extraordinary exception or even as a solecism; or else be condemned as a false translation. But, on mature examination, the facts are found to be: (*a*) That this rule holds, with any degree of strictness, only in sustained narrative discourse; (*b*) In numberless instances the English employs its compound preterite or perfect where the Greek uses the aorist; and that not in the Bible only, or from the influence of the Latin Vulgate upon our former translators, but in our current discourse, from the influence, it may be, of the Latin language upon the structure of the English. Each language has its idioms; and other European tongues have gone farther in this direction than we—the Italian, the French and the German familiarly using their compound



preterites where we in English should use the simple preterite; (c) In poetical and prophetic composition, in the epistolary and conversational style, in personal addresses and exhortations, in impassioned utterances, in teaching, in brief or fragmentary statements of fact,—in short, in a very large part of Holy Scripture,—the Greek uses the aorist where the English would naturally use the perfect; and that so freely, that in such cases no *a priori* probability can be claimed for the preterite over the perfect, as the proper English translation of the Greek aorist.

The Revisers, far wiser critics than the average of the later school,—though we think they have been too much influenced by the clamors of these absolutists,—have, in by far the greater number of instances, we should judge, followed the former translators in rendering the aorist by the English perfect. In some of their divergences in this particular they are probably right; but, in many if not in most of these cases, we must take the liberty of siding with the translators of 1611 rather than with the Revisers. They themselves have rendered the aorist by the English perfect too often to claim that the mere fact of the Greek form being aorist proves that the English must be preterite. Whether the English should be perfect or preterite must very often be determined by the general character and drift of the discourse, by the immediate context and the nature of the case, by general analogy and, perhaps, by doctrinal considerations, as well as, especially, by the natural English idiom. And for sound sense and good judgment in these particulars, it is no want of due respect to the learned Revisers to say that we think we have as good reason to defer to the authority of the translators of 1611 as to theirs. Some cases are beyond all question of any party, as when the demoniac child falls as one dead, insomuch that many said, *ἀπέθανε*. This is the Greek aorist; but the English must be “he is dead”; it cannot be “he died”.

10. As to the number of the changes made by the Revisers. We see it set down at 35,000, and, though we have



made no enumeration ourselves, we should judge that estimate to be not far from the truth. Now the number of changes recognized by them in the Greek text, including those in the margin with the rest, is about 5500; by far the greater part of which are of the least possible importance; and, of the others, a large number are still of very doubtful authority, the best textualists changing their minds from edition to edition. But, as we have before said, we now dispute none of these new readings. If to these we add, say 10,000 changes more, as having been required by what could reasonably be called faithfulness to the original, we think a very generous allowance will have been made; for we cannot include in this class the cases where the Revisers have been inconsistent with themselves, or have substituted mere Grecisms of expression or of construction for idiomatic English. There will then remain nearly 20,000 changes either wanton, or trifling, or consequential, or Grecisms, or inconsistencies—or, perchance, proposed improvements of the English style; as in their elaborate reconstructions of “also”, “therefore”, etc. As to this last class of changes, we leave the English reader to judge whether in general, for good English style, the Revision is superior to the Authorized Version.

In concluding these introductory statements, we must allude to one trifling point which we have not seen referred to,—probably because it is so trifling,—but which may have some significance. We refer to the spelling “judgement,” adhered to by the Revisers throughout. Is this a specimen of the changes which they judge to be required by faithfulness? Did they borrow it from the translators of 1611? If so, why did they not give us “wisdom” also?—for such is the spelling of King James’s translators. It is true the Revisers have not only retained but intensified the archaisms of the old version, as in using “wot” and “wist”, and “alway”, “or” for “ere”, “be” for “are”, etc.; and in multiplying the use of “howbeit”, “straightway”, etc. But, in general, they cannot be charged with any slavish adherence to the work of their predecessors. How far this

newly introduced archaism of spelling "judgement" for *judgment* may have become prevalent in England we do not know; but "judgment" is the spelling of Johnson's Dictionary, of all the Oxford Bibles, we believe, for centuries, and of the best editions of English standard authors from about the year 1700. Why then this change? Do the Revisers propose to appear in the rôle of spelling-reformers?

In what follows we expect to commit many oversights; but it is due to ourselves to remind our readers that we have not had the aid of twenty others to revise and correct our solitary work.

#### ST. MATTHEW.

Matt. i. 18. "Had been betrothed", for "was espoused"; but verse 20, "thought", and ii. 1, "was born". These are all alike for aorist participles in the genitive absolute, depending on aorist verbs.

21. "It is he that shall save", for "He shall save" = *αὐτὸς σώσει*. But (1) the Revisers have elsewhere translated *αὐτὸς* by "he" most frequently, as in Matt. xiv. 2; xxi. 27; Mark iv. 27; Col. i. 17, 18, etc., etc.; frequently by "he himself", as in Luke x. 1; John vi. 6, etc.; and sometimes by "himself" alone, as in Matt. viii. 17: but nowhere else, out of more than a hundred places, have they ever translated it by this phrase, "it is he that". Wherefore, then, this special translation here? (2) If, and so far as, this phrase differs in sense from "he" or "he himself" or "himself", it differs, we apprehend, from the true sense of the original, in which there is implied, *we think*, something peculiar, inherent, spontaneous, absolute, and not merely demonstrative or antithetical. (3) This rendering is, at best, not a translation but a paraphrase, and this is its decisive condemnation. "It is he that shall save" is not a translation of *αὐτὸς σώσει*; but of *αὐτὸς* [or *ἐκεῖνος*] *ἐστὶν ὁ σώσων*: see Luke xxiv. 21; John ix. 37; xiii. 26; xiv. 21; compare Matt. xi. 19; Luke xxii. 23, 28, etc.

23. "The virgin" for "a virgin" = *ἡ παρθένος*. So

they have put "the sower" for "a sower" (Matt. xiii. 3, etc.): This is well enough, but is the change necessary? After all, the sense remains substantially the same; for who can doubt that, however personally definite ἡ παρθένος may have been in the mind of the prophet, in the mind of the evangelist the application had become generalized? So that "the virgin" means "she (or the person or the woman) who is a virgin"; just as "the sower" means "he (in fact any man) who is a sower". So the Revisers have rendered ἡ γυνή "a woman", John xvi. 21; τῷ ψεύδει "a lie", Rom. i. 25; τοῦ ἀνδρώπου "a man", Rom. vii. 1; 1 Cor. ii. 11; τῇ πόρνῃ "a harlot", 1 Cor. vi. 16; and τὰ δαιμόνια "devils", in instances unnumbered.

They have also substituted here "which is, being interpreted, is" for "which, being interpreted, is"! How important! How necessary to faithfulness! for is not that the order of the Greek?

ii. 2. "Saw" for "have seen" = εἶδομεν, and then "are come" = ἤλθομεν.

4. "Gathering" for "when he had gathered" = συναγαγὼν. So, at verse 11, "opening" for "when they had opened" = ἀνοίξαντες. Is this necessary? But see xiv 23, "After he had sent" for "when he had sent" = ἀπολύσας; Mark xiv. 23, "when he had given thanks" = εὐχαριστήσας. (Compare Matt. xxvi. 27, "gave thanks, and" = εὐχαριστήσας—the A. V. is not bound to be uniform even in parallel passages, but the Revisers are.) See also Acts xxi. 2, 3, 4, where we have "having found" twice for "finding" = εὐρών, and "when we had come", etc., for an aorist participle; and all these, like συναγαγὼν and ἀνοίξαντες, belonging to the subjects of aorist verbs. So also, at verse 9, "they having heard" for "when they had heard".

13. "Until I tell thee" for "until I bring thee word".

18. "A voice was heard in Ramah" for "In Ramah was there a voice heard". Are these changes necessary to faithfulness?

23. "That he should be called" for "he shall be called" = *ὅτι κληθήσεται*. The original familiarly mixes both constructions; but why, in English, should one be necessarily substituted here for the other? See Matt. xvi. 7; Mark i. 15, 37, etc., where, as in almost innumerable similar cases, they render in the *oratio recta* without the *ὅτι*. Was it any of their business to modify the rendering here in view of the difficulty of finding the prophecy referred to?

iii. 3. "The voice of one crying", as A. V., though there is no article in the Greek. But see "An unknown God", Acts xvii. 23. "Make ready" for "prepare" = *ἐτοιμάσατε*, though "make" is repeated immediately after. They have often rendered this verb by "prepare", as in Luke xxiii. 56; xxiv. 1; John xiv. 2, 3; 1 Cor. ii. 9; 2 Tim. ii. 21; Philem. 22; Heb. xi. 16; Rev. viii. 6; ix. 7; xii. 6; etc. Perchance the learned Revisers saw some nice distinction to which they felt bound to be faithful, and their translation might be well enough in itself; but was a *change* necessary?

7. "Warned" for "hath warned" = *ὑπέδειξεν*. Was this necessary to faithfulness?

17. "Am well pleased" = *εὐδόκησα*, so also at xii. 18. Very well; but what becomes of faithfulness to the aorist?

iv. 3. "And the tempter came and said to him" for "And when the tempter came to him he said". Here the new *text* changes the place of "to him"; but it is still implied with *προσελθὼν*—see viii. 2, new text; viii. 25 and xxviii. 18. But is the change of construction required by faithfulness? Either mode of construction for the Greek participial clause is allowed in English; and according to its avowed principles, the A. V. uses now one and now the other. The Revisers had just used the construction with "when" in a perfectly parallel case of the Greek. What then prompted the change here? It could not be faithfulness to the Greek. Was it to improve the English by varying the form of expression and preventing the disagreeable recurrence of similar sounds? But this is scarcely consis-

tent with their own principles in their multitudinous consequential changes. Surely the simple English reader would infer that the Greek construction was different in the two cases here, where they make the English construction different—would infer it quite as likely, and with quite as much damage to his exact knowledge of the Word of God, as he would infer that there were different words in Greek for “immediately” and “straightway”, if, in otherwise parallel passages in S. Matthew and S. Mark, one of the English words were used in one case and the other in another. And as to their regard for the English ear, look at their harsh and slavish repetitions of “enter”, Matt. xxiii. 13; of “mad”, Acts xxvi. 24, 25; and of “subject”, 1 Cor. xv. 27, 28. But to see the finishing touch put to the changes required by faithfulness, turn to Matt. xxv. 3. Here they substitute “the foolish, when they took their lamps, took no oil with them” for “the foolish took their lamps, and took no oil with them”. Here the Greek participial construction is precisely the same as at Matt. iv. 3, but the change they make is precisely the reverse of that made in the former case. Is this faithfulness? or is it wantonness? or what is it? It is far from being a solitary instance of such inconsistencies.

iv. 4. “It is written” (not “it has been written”) = *γέγραπται*. That we have, in English, this form of the perfect passive is noted here for further use; but see v. 10. Note also, “by” = *ἐν*; “out of” = *ἐκ*.

7. “Again, it is written” for “it is written again.” But see verse 4, where they did not say, with the Greek, “Not by bread alone shall man live.”

15. “The land of Zebulun and the land”, etc. No article in the Greek.

17. Why not follow the Greek faithfully and say “kingdom of the heavens”?

23. “Disease” (*νόσος*) and sickness (*μαλακίαν*) for “sickness and disease”. Very nice and well. But then in verse 24 they should have said “all who were ill”, etc., instead of “all who were sick”, for the Greek expression has, in

form, no relation to *μαλακίαν*, though the simple English reader might think so. "The sick" are sick with "diseases", see here and at Luke iv. 40. Here and at Matt. x. 1, *θεραπεύειν* (*νόσους*) is "to heal"; at Luke ix. 1 it is rendered "to cure". What will the simple reader think?

v. 3. "In spirit" = *τῷ πνεύματι*. But see John xi. 33, "in the spirit"; and Luke x. 21, "in the Holy Spirit".

8. "In heart" = *τῇ καρδίᾳ*; not "in the heart." Yet at verse 1 they carefully put "the mountain" for "a mountain", and at viii. 12, etc., "the weeping" for "weeping."

9. "Sons" for "the children"; but, for article, see iv. 3, 6.

12 and 45. "In heaven" = *ἐν τοῖς οὐρανοῖς*; see vi. 20, where "in heaven" = *ἐν οὐρανῷ*.

18. "Heaven and earth" = *ὁ οὐρ.* and *ἡ γῆ*. But see Acts iv. 24.

4, 5, 6, 7, 8, 9. "They" = *αὐτοὶ*. Why not say "it is they who"? See i. 21.

21, 27, 33, 38, 43. "Ye have heard" = *ἠκούσατε*—not "ye heard".

32. "Is put away"; why not "has been put away"? See verse 10.

34. "The throne of God" for "God's throne". Why? Does "God's word" mean anything else than "the word of God"? Would swearing by "God's throne" be swearing by "a throne of God"?—Articular nicety.

35. "The footstool of his feet" for "his footstool". What dialect of English is this? Grant that the Greek has this redundant form, must we use it, English or no English?

37. "Of the evil one" = *ἐκ τοῦ πονηροῦ*.

39. Why not "the evil one" for *τῷ πονηρῷ*? Do the Revisers mean "the evil one" and "him that is evil" to have the same import?

45. "That ye may be" (not "may become") = *γένησθε*.

vi. 2. "When therefore" for "Therefore, when" = *ὅταν οὖν*. And so, often. But does faithfulness require this change? Is a translator bound to follow the order of the

Greek words? Besides, which is the most logical English? Does the illation refer to the clause with "when", or to the clause on which that depends? But see vii. 20. It is true that in this last phrase *ἀραγε* is for "therefore" and stands first in Greek; but is any English reader to infer that "therefore" has a different sense here in English because it has a different position? The truth is, in English "therefore" may stand first or second in a clause, and the question here is about the necessity of a *change*.

2, 5, and 16. "Have received" for "have" = *ἀπέχουσιν*. What then would *ἀπεσχήκασι* mean? In Philemon 15 the Revisers put "have" for "receive" = *ἀπεχῆς*!

4 and 6. "In secret" = *ἐν τῷ κρυπτῷ*; not "in the secret *place*".

5. "To stand and pray" for "to pray standing" = *ἐστῶτες προσεύχασθαι*. Yet they claim to have improved the translation by a freer use of the participial construction in English.

6. "Having shut" for "when thou hast shut". But see iv. 2, vii. 6, etc., etc.

7. "Gentiles" for "heathen" = *ἔθνη* (ethnics). But ordinarily "Gentiles" is for *ἔθνη*.

*Ἐν* is rendered "for" (their much speaking).

9-11. In the Lord's Prayer the Revisers have refrained from making many changes which consistency with the changes elsewhere made would require. But if such changes were demanded by faithfulness at all, they were most strenuously demanded precisely in the most familiar and oft-repeated passages. Here, however, the order is freely varied from the Greek to accommodate English idiom and even English rhythm. If they had followed their own precedents, the Prayer would have read something like this: "Our Father which (or even thou which) art in the heavens; Hallowed be thy name. Come thy kingdom. Come to pass (or accomplished be) [see i. 22 and v. 18] thy will, as in heaven, so on earth. Our bread which is (or even that which is) daily, give us to-day". As



to "the evil *one*" for "evil", we think the preponderating evidence from New Testament usage and from early testimony is in favor of their translation. Still, as there is much room for doubt, and as "evil" includes all that is contained in the other expression, perhaps they would have done better if they had interchanged their text and marginal reading; or had put "the evil" into the text here and at John xvii. 15, as the A. V. had done in the latter passage.

14. Their painful faithfulness in the construction of "also" should have led them to say here: "you also shall your heavenly Father forgive". See also verse 21.

26. "Are not ye" for "are ye not". How important!

27, 28. Note the difference between the Greek and the English in the order of *emphasis*. Here they leave the Greek and follow the English.

30. "If . . . doth so clothe" for "if . . . so clothe". This was to avoid "clotheth". But they might have accomplished this purpose by simply retaining the subjunctive form in the English; as they have done at vi. 23 (ad fin.) Luke xi. 36; 1 Pet. iv. 17; Phil. iv. 8; Rom. xii. 18; Matt. viii. 31; xiv. 28; xxvi. 39; 1 Cor. xiv. 5; Rom. viii. 9, 17, etc.

33. "His kingdom and his righteousness". The first "his" is not in the Revisers' text.

34. "Will be" for "shall be". But is it not an assurance, of the nature of a promise, rather than of a mere prediction?

vii. 3. "Beholdest" = βλέπεις. But see xix. 26.

6. "Under" = ἐν = among.

9. "Shall ask him for a loaf" for "ask bread" = αἰτήσεται ἄρτον. There is no "him" in the Greek; it is not needed in English; and it makes confusion with the next "him." See 10th verse.

12. "All things therefore" for "therefore all things". As at vi. 2; but see verse 20.

13. "Many be they that enter in thereby" for "many



there be which go in thereat". What's the difference? They often render *ἐρχομαι* by "go". See Matt. xxiii. 13, note.

15. "False prophets, which" = *τῶν ψευδοπροφητῶν, οἵτινες*. But what has become of the article? Is it not as essential to the prophets as it is to the mountain, or to the weeping and gnashing? If they had rendered *οἵτινες* by "for they," as at Phil. iv. 3, they might have retained the article with "false prophets" without any ambiguity.

16. "By their fruits ye shall know them". The Revisers have changed the order of the A. V. here to conform to the order in the Greek, and in verse 20 of A. V.; but at xii. 33 they have forgotten themselves, and returned to the order of the A. V. at this verse 16.

20. "Therefore" for "wherefore" = *ἄραγε*. What is the difference?

27. "Smote" for "beat" = *προσεκοψεν* (?).

28. "When Jesus ended" for . . . "had ended". But see Mark vii. 17; Luke xxii. 14; John xiii. 31; xxi. 15; Acts xi. 2; Rev. v. 8, etc.

29. "Taught" = *ἦν διδάσκων*. But see xix. 22, "was one that had" = *ἦν ἔχων*.

viii. 1, 5. Aorist participles in dative rendered by when and the pluperfect.

6. "In the house" for "at home" = *ἐν τῇ οἰκίᾳ*. Why not, then, put "is laid", or "hath been laid", for lieth = *βέβληται*?

12. "Cast forth" for "cast out" (*ἐκβάλλω*). But see verse 16 and xxii. 13. And then "the weeping and gnashing of teeth" (*τῶν ὀδόντων*).

14. "Lying" for "laid and" = *βεβλημένην καὶ*; and yet "footstool of his feet"!

16. Why not say, "And all that were sick he healed", after the Greek order? See their translation at xx. 26.

19. "A" for "a certain" = *εἷς*; also at ix. 18. "There came" for "came" (?).

25. "Save, Lord" for "Lord save us" = *Κύριε, σῶσον*. What now about faithfulness to the Greek? "We perish", not "we are perishing"; why not? See 2 Cor. ii. 15.

26. "There was a great calm", not "there followed" = *ἐγένετο*. But see Rev. xi. 15, 19, etc.

31. "Herd of swine" (*τῶν χοίρων*). See *τὸ ορος*. Cf. vii. 6.

ix. 6. "On earth" = *ἐπὶ τῆς γῆς*. See x. 34.

8. "Which had given" = *τὸν δόντα*—not "even him which", nor "which gave".

12. "But when he heard it he said"—not "but he, when he heard it, said" = *ὁ δὲ ἀκούσας εἶπεν*. But see xii. 2; xxi. 38, etc., etc.

13. "I desire mercy" for "I will have mercy" = *ἔλεον θέλω*. So at xxvii. 43, etc.; but which is the truest and purest English? As for ambiguity, the phrase is never used in the other sense without "on" or "upon" following.

31. "But they went forth and spread" for "But they, when they were departed, spread" = *οἱ δὲ ἐξεληθόντες διεφύμισαν*. But see Acts iv. 24, etc.; also above at verse 12.

36. "Not having a (shepherd)" for "having no" = *μὴ ἔχοντα ποιμένα*. But see x. 9; xiii. 5, 6; Rev. iii. 2.

x. 2. "The first" = *πρῶτος*. No Greek article.

8. "Received" for "have received". Is this spoken of as a past historical event, or as a present fact?

16. "Serpents" = *αἱ ὄφεις*; "doves" = *αἱ περιστεραί*. But see xxi. 12 and Mark iv. 7, "the thorns", "the weeping and gnashing", "the sower", etc., etc.

17, 18. The order is here changed to conform to the Greek, while at verse 5 a change is made in just the contrary sense. Are these changes required by faithfulness? They make no change in the meaning, and it is difficult to see how they mend the English.

21. "The father" = *πατήρ*, English idiom; but "his" should also be "the"; and will not the distinction made in the translation between "brother" and "the father" lead the English reader to suppose a distinction in the Greek?

23. "Gone through" for "gone over" = *τελέσητε* (?) "The next" should be "the other" = *τὴν ἑτέραν*—if we *must* have the article.

24. "A disciple" for "the disciple". But see next verse, and see verses 21 and 35, and 2 Tim. ii. 24.

25. "Be" = *γένηται*—not "become."

28. "Be not afraid of" for "fear not." This is to render the *ἄπο* following; but what difference does it make in the sense?

32, 34. "Him will I also confess" (and so A. V.). In the Greek the "him" comes last. But see Rev. viii. 2, where A. V. is altered to conform to the Greek.

35. "A man", "the daughter" (bis); no Greek article in either case. "A man's foes" certainly means, to unsophisticated ears, "the foes of a man," and yet the Greek is *ἐχθροὶ τοῦ ἀνθρώπου*, "foes of the man." See xii. 43.

DANIEL R. GOODWIN.

(To be Continued.)

### SOME FALLACIES OF HERBERT SPENCER.

1. *First Principles*. By HERBERT SPENCER. Second edition. New York, 1872.
2. *An Introduction to the Philosophy of Religion*. By JOHN CAIRD, D.D. New York, 1880.
3. *Modern Philosophy*. By FRANCIS BOWEN, A.M. New York, 1877.
4. *The Month*. Article on "The Coryphæus of Agnosticism." London, August, 1882.
5. *A System of Christian Doctrine*. By Dr. J. A. DORNER. Edinburgh, 1880.
6. *La Connaissance de Dieu*. Par A. GRATRY. Septième édition. Paris, 1864.
7. *Logique*. Par A. GRATRY. Cinquième édition. Paris, 1868.
8. *Mikrokosmos : Versuch einer Anthropologie*. Von HERMANN LOTZE. Zweite auflage. Leipzig, 1869.

IN our day the thoughtful believer in a Divine Revelation finds his devotion to God put to much the same test as that to which his devotion to an earthly friend would be subjected, in case that friend's character should be suddenly

assailed. Few men have drawn out into formal theory their underlying reasons for confiding in their friend. To do so would be like baring to the daylight the roots of some tender flower: they may stand the treatment, but it was never intended that they should be thus exposed. Not the roots were meant to be seen, but the flower. Nevertheless if you are told that your friend has no roots, or that some secret grub is eating them away, you must uncover them to see. In like manner we are sometimes obliged to investigate the character of our most intimate friend: to find out exactly why we trusted him, and whether it is reasonable to go on doing so. And henceforth, if after all the friend be found worthy, what hitherto was an instinct of loyalty takes somewhat of the shape of a formal creed: it bears the marks of that painful scrutiny; it is thrown into a harsh and logical form; yes, and there are damnatory clauses behind—clauses that testify to the agony with which for a small moment we suffered our friend's character to be impugned—clauses which assert that hereafter for us to mistrust that personal friend would be to forfeit forever our happiness and our right to happiness.

So is it to-day with the Christian's faith in God. That faith came to him with his mother's milk. It was a factor in his life, before ever it was dealt with by his brains. But to-day men tell him that faith in the God of Revelation has no basis: that the keen trowel of modern Agnosticism has opened up the soil where the flower of his faith was standing, and lo! it had no roots: that at best his creed at every clause must be punctuated with an interrogation point, and his only petition must be that mockery of all prayer: "O God, if there be a God, save my soul, if I have a soul."

The subject calls for a thorough sifting of this question. Certainly, if handled at all, it must be handled gravely. Let no jest or flippant phrase be here; for if we realize whereof we are speaking, we know that it is a matter of life and death to us. Possibly as we pursue the steps of the argument we are following the paces of some doubter in our

very midst. We clergymen are not careful to acknowledge it if at any time we be taken in the throes of genuine skepticism. Our very costume is a profession of faith; and the consciousness that others are looking to him has often imparted a form of steadfastness to the man that else had wavered. But perhaps at night, in the stillness of our own studies, when the world and our cure of other souls were all forgotten and we were busied only with those two supreme realities, God and my soul—perhaps, in view of our multiplying sects and conflicting opinions and rash guesses, we have been troubled at such moments by one persistent question: Do I in fact know anything of God? Did He make me, and does He now hold me in being? Has He ever really spoken to me? Is my thought of Him anything more than the fiction of my own brains, that will perish when they perish?

If any of us have had to undergo that experience, it need not be for naught. Certainly the childlike faith is precious. Certainly the father's feeling of relief may be genuine, when he kneels at the death-bed of his boy and thanks God that that child at any rate was taken before one cloud of unbelief had shadowed his soul. Certainly the rapt, open look of the cherub at the foot of the Sistine Madonna is a very different thing from that of the aged pontiff kneeling at one side, whose figure is bowed from long endurance and whose face is furrowed. But if there is in S. Paul's faith a touch of nature that appeals to us more than S. John's faith that seems to have known no doubts; if there is meaning in the Saviour's petition, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil;" if it is invigorating, in these days of trivial discussions, to be forced back upon the central realities of the truth which we profess—then it need not be useless for any of us to have been compelled to ask this ultimate question: Is God knowable? And in seeking the answer we may well appropriate the beautiful prayer with which S. Anselm advances to his demonstration of God's existence: "Lord, Who givest in-

sight, give me insight, that Thou art as I believe, and that Thou art what I believe."

I. To make our discussion definite, it will be well to quote the theory of Agnosticism in respect of man's knowledge of God, as it is expressed in the terms of its most prominent modern apostle. Agnosticism in our age has many phases; but it has found no more thorough nor determined spokesman than Herbert Spencer, whose book of "First Principles" meets the issue squarely. His doctrine on this subject is fully contained in the following extracts from the chapter on "Ultimate Religious Ideas," \* and from that on the "Reconciliation between Religion and Science." † The quotations are condensed, but the substance is faithfully given without addition or abatement:—

Respecting the origin of the universe three verbally intelligible suppositions may be made. ‡ Which of these suppositions is most credible it is not needful here to inquire. The deeper question, into which this finally merges, is, whether any one of them is even conceivable in the true sense of the word. We may assert that the universe is self-existent; or that it is self-created; or that it is created by an external agency. But that it should be self-existent is inconceivable, because this implies the existence of infinite past time, which is an impossibility. Even if it were possible, it would be no explanation of the universe, nor make it a whit more comprehensible. Thus the Atheistic theory is not only absolutely unthinkable, but even if it were thinkable it would be no solution.

The hypothesis of self-creation, which practically amounts to what is

\* P. 30, seq.

† P. 109, et circ.

‡ With this analysis contrast that of Dr. Liddon, sermon on the *Import of Faith in a Creator* (University Sermons, 2d series, p. 45. Rivingtons. 1879). Canon Liddon mentions in a foot-note that he owes this method of stating the problem to Dr. Pusey. "Mankind may conceive, has conceived, of the relation between the universe or world and a higher Power in four different ways. Either God is a creation of the world—that is to say of the thinking part of it—or God and the world are really identical; or God and the world, although distinct, are co-existent; or God has created the world out of nothing." And see the whole sermon, comparing with it Martensen's *Christian Dogmatics* pp. 80-81, 116-117, 124: T. & T. Clark, Edinburgh. 1871.

called Pantheism, is similarly incapable of being represented in thought. Really to conceive self-creation, is to conceive potential existence passing into actual existence by some inherent necessity: which we cannot do. We cannot form any idea of a potential existence of the universe as distinguished from its actual existence. If we could, we should be no nearer a solution; for whence the potential existence? It would require accounting for just as much as an actual existence.

The Theistic hypothesis still remains to be considered. But the idea of a Divine Artificer shaping the universe, like a human workman, does not help to the understanding of the real mystery, namely, the origin of the materials of which the universe consists. The production of matter out of nothing is the real mystery, while the creation of space is a greater mystery still; for if space was created, it must previously have been non-existent. The non-existence of space cannot, however, by any mental effort be imagined. And if the non existence of space is absolutely inconceivable, then, necessarily, its creation is absolutely inconceivable. But even if we could conceive the universe as created by an external agency, we are no nearer a solution; for the external agent must be self-existent, and the idea of self-existence is an impossible one. For a self-existent being cannot have any beginning of his existence; and existence without a beginning implies existence through infinite past time; and infinite past time is a contradiction in terms. In other words, the eternity we ascribe to God is time multiplied to infinity; but we cannot conceive time multiplied to infinity; therefore we cannot conceive a God who has existed from all eternity. Whoever agrees that the Atheistic hypothesis is untenable because it involves the impossible idea of self-existence, must perforce admit that the Theistic hypothesis is untenable if it contains the same impossible idea. Hence every attempt we make to explain the origin of the universe lands us in some idea which is inconceivable, and therefore in some idea which is impossible.

Although the subject does not call for a discussion of the Atheistic and Pantheistic hypotheses, I have nevertheless cited in brief Mr. Spencer's examination of them because it illustrates his whole method of reasoning, and therefore throws light on his criticism, last quoted, of the Theistic explanation of the world. Confining ourselves to the latter, we observe that beneath its show of accurate thought it contains two fallacies: we note them in an order which is the reverse of that of the above extracts. In the first place, though setting out to criticise the various views of God, Mr. Spencer nowhere describes God as the orthodox would describe Him. His statement of the case, therefore, is not



fair. Any well-instructed Theist could tell Mr. Spencer that to describe God as existing through an infinite time, or in an infinite space, is to do the very thing which accurate Theists repudiate, and which Catholic philosophy has repeatedly and formally repudiated, as may be ascertained by consulting the Confessions of S. Augustine § or the Summa of S. Thomas of Aquino.\* This Catholic doctrine as to God's relation to time, for example, has been aptly Englished by a modern theologian † as follows:

God exists altogether apart from what we call time. God does not exist *in time*. The eternity of God is no more time raised to an infinite power, than the love of God is human love raised to infinity. Time implies change, and God cannot change. Time implies succession, and in God there is no succession of months or days or years. Time implies movement, and God, while His existence is one of the most intense activity, is at the same time one of the most perfect repose. In time there is past, present and future, and for God there is no past, no present, no future. Time is the measure of the existence of created things, it varies with their nature, even in ourselves it is affected not a little by the circumstances and the condition of our body and mind. To the sick man it passes slowly, to the joyous how quickly! Active employment lends its wings, and the dull monotony of enforced idleness makes it creep along more slowly than the snail. The measure of angelic existence, as S. Thomas tells us, differs altogether from the measure of human existence. The measure of our life in heaven will be very unlike the measure of our life on earth. Time therefore is something relative, not absolute; and as in God all is absolute, time has no meaning in respect of His existence. God does not exist in time—no not in infinite time. He is above all time, and before all time, and beyond all time.

That is the orthodox description of God. Mr. Spencer may not accept it; but at least he cannot ignore it, nor dismiss it in silence. Fancy a book on man's knowledge of God which takes no notice of the precise dogmas of Christianity in regard to Him! Or, if the above extract from Mr. Spencer is to be taken as his view of the teaching of Catholic theology, then we have just shown that such is not

§ *Conf. Lib.* xi., c. vii-xii., xxvii-xxx.

\* *Sum. Theolgo.* 1at, q. 10; note particularly Art. I., II.

† See *The Month* for August, 1882, p. 461.

the Catholic teaching; and if Mr. Spencer pretends to criticise the orthodox creed, he must at least represent it correctly. This, then, is his first fallacy. The God whom he first describes and then dethrones is not the Christian God, to Whom his criticism is so far irrelevant.

The second fallacy of Mr. Spencer is closely connected with the first. The reason that he gives for describing God as existing in time multiplied to infinity is because man cannot *imagine* eternity, and therefore replaces it with this fiction of infinite time. And the same thought appears in what Mr. Spencer says of God's relation to space. His argument, in syllogistic form,\* is this:

What we cannot imagine, we cannot think.

But we cannot imagine the non-existence of space or time.

Therefore the non-existence of space or time is unthinkable.

Now the fallacy of this argument lies in the first premise. It is not true that whatever is unimaginable is necessarily unthinkable also. The imagination has to do essentially with matter. It paints a picture. Imagination illustrates thought, it is a vehicle of thought, it helps to make thought vivid; but it does not fix, nor confine, nor co-extend with thought. On the contrary, thought transcends imagination as certainly as a beautiful face transcends the picture of it. Indeed so constantly, even in ordinary matters, does human thought surpass the power of the imagination to keep pace with it, that we have a distinct word, applicable to all sorts of subjects, to indicate that stage or cast of thought which is unattainable by the imagination—the word *Ideal*. The ideal orator, the ideal statesman, the ideal beauty, signifies the subject in the state which I cannot materialize or imagine, but which I can think. Yes, and the riches of our thinking exceed even this. The thoughts just alluded to have belonging to them material realities, which, if they do not equal the ideal, at least correspond to it. My ideal of beauty,

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\* See *The Month*, ubi supra, p. 462.

if not realized, is at any rate illustrated, by the statue of it. But there are thoughts, even in the sphere of finite things, which are entirely unimaginable, because independent of space, but which are nevertheless recognized to be thinkable. Such is the thought of the human soul. No picture whatsoever can put before me the likeness of my soul; but from Plato and Aristotle downwards we have abundant proof that it is thinkable, and the only philosophy that has ever claimed the contrary (save the doctrine of Agnosticism) is the philosophy which Agnosticism expressly repudiates—the self-destructive skepticism that makes thought and matter, thinking and imagination, identical. Yet this very fallacy underlies what Mr. Spencer has just said with regard to our knowledge of God: he implies that we cannot know God because we cannot imagine Him. Certainly if Mr. Spencer had been a mathematician he would not have reasoned so; for in mathematics we have perfect proof that the unimaginable is not necessarily unthinkable or non-existent. Why is it that mathematicians are seldom materialists? It is because mathematics, by common consent the most certain of all sciences, continually presents quantities that are positively known to exist and yet cannot possibly be imagined. What Dörner says of God applies to them precisely: they are as apprehensible as they are inscrutable. In arithmetic, for example, a quantity may lie at the very base of the calculation, for which, nevertheless, there is no exact numerical expression whatever, whole or fractional. Such a quantity is the Square Root of Two. It has a definite size, as may be demonstrated from geometry; for if the side of a square be one, then the diagonal of the square is the Square Root of Two. Yet I defy you to imagine that quantity, or even to signify it by any number or part of a number; although you can not only think that quantity for itself, but actually use it as a factor in your further thinking, multiplying and dividing it at will.\*

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\* Since writing the above I have obtained the following further illus-

II. So much for what Mr. Spencer has to say negatively, by way of overthrowing previous theories of religion. Let us now see what he has to say positively by way of propounding his own theory. For Mr. Spencer knows that the human spirit will not rest in negatives, and that, if he is to maintain his influence, he must lay down something positive to replace the notions which he fancies he has exploded. He therefore proposes the following substitute for the Object of Revealed Religion :—

Hitherto, Mr. Spencer says in substance, we have been discoursing of positive knowledge. But positive knowledge does not and cannot cover all the possibilities of existence. As the sphere of science grows from age to age it is brought into wider contact with the sphere of nescience, with that vague, yes, that unknowable background which is the origin and reason of all things—that unknown something which phenomena imply but do not reveal. This dim, inexplicable background, which no experience can penetrate, is the domain of religion. But in respect of this the only possible attitude of the human spirit is not intelligence, which applies only to the knowable, but simply silent reverence. And herein, Mr. Spencer argues, lies the common essence of all religions; and that religion is the freest and purest which has most entirely thrown off all earthly analogies and anthropomorphic conceptions, simply prostrating itself at the altar of the great Unknown, the utterly Unknowable.\*

trations from the higher mathematics, on the authority, and by the kindness, of Professor Samuel Hart, of Trinity College:

A thing may be proved to be true by the most rigid processes of the higher mathematics, which yet is absolutely incomprehensible: *e.g.*, the constant approach of the hyperbola to its asymptote, or the continually increasing ratio of quantities both of which are themselves decreasing. The ratio of the circumference of a circle to the diameter is incommensurable; but it has an exact value, which we represent by the symbol  $\pi$ ; and it enters into our thinking and our calculations, though we cannot give its precise numerical value, nor can we represent it geometrically by a line as we can do in the case of  $\sqrt{2}$ . In the method of Quaternions even the  $\sqrt{-1}$  has a definite meaning for mathematicians.

\* See Caird, *Philosophy of Religion*, p. 13.

Such is the Agnostic theory in brief. But lest I should seem to misrepresent him, I proceed to transcribe sufficient extracts from Mr. Spencer's own statement of his philosophy. Mark well his words, for they are slippery:—

"To sum up briefly this portion of my argument. The conception of the Absolute and Infinite, from whatever side we view it, appears encompassed with contradictions. There is a contradiction in supposing such an object to exist, . . . and in supposing it not to exist . . . in conceiving it as one . . . and in conceiving it as many . . . in conceiving it as personal . . . and in conceiving it as impersonal."† And now what is the bearing of these results on the question before us? Our examination of Ultimate Religious Ideas has been carried on with the view of making manifest some fundamental verity contained in them. Thus far, however, we have arrived at negative conclusions only. Passing over the consideration of credibility, and confining ourselves to that of conceivability, we see that Atheism, Pantheism and Theism, when vigorously analyzed, severally prove to be absolutely unthinkable. Instead of disclosing a fundamental verity existing in each, our investigation seems rather to have shown that there is no fundamental verity contained in any. To carry away this conclusion, however, would be a fatal error. Leaving out the accompanying moral code, which is in all cases a supplementary growth, a religious creed is definable as an *a priori* theory of the universe,—an hypothesis which is supposed to render the universe comprehensible. Now every theory tacitly asserts two things: firstly, that there is something to be explained; secondly, that such and such is the explanation. Here then is an element which all creeds have in common. Religions diametrically opposed in their overt dogmas are yet perfectly at one in the tacit conviction that the existence of the world with all it contains and all which surrounds it, is a mystery ever pressing for interpretation. Thus we come within sight of that which we seek. While other constituents of religious creeds one by one drop away, this remains and grows ever more manifest. This belief has nothing to fear from the most inexorable logic; but on the contrary it is a belief which the most inexorable logic shows to be more profoundly true than any religion supposes. For every religion, setting out though it does with the tacit assertion of a mystery, forthwith proceeds to give some solution of this mystery; and so asserts that it is not a mystery passing human comprehension. But the analysis of every possible hypothesis proves, not simply that no hypothesis is sufficient, but that no

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† The words in quotation marks are extracted by Mr. Spencer from Dean Mansel's Bampton Lecture. I have omitted the unnecessary amplifications as indicated. The rest of the passage is Mr. Spencer's own words, likewise somewhat abbreviated.

hypothesis is even thinkable. And thus the mystery which all religions recognize, turns out to be a far more transcendent mystery than any of them suspect—not a relative but an absolute mystery. Here, then, is an ultimate religious truth of the highest possible certainty—a truth in which religions in general are at one with each other, and with a philosophy antagonistic to their special dogmas. And this truth must be the one we seek, that the Power which the universe manifests to us is utterly inscrutable.\*

Though the Absolute cannot in any manner or degree be known, in the strict sense of knowing, yet we find that its positive existence is a necessary datum of consciousness; that so long as consciousness continues we cannot for an instant rid it of this datum; and that thus the belief which this datum constitutes has a higher warrant than any other whatever.†

If there be any meaning in the foregoing arguments, duty requires us neither to affirm nor deny personality of God. Our duty is to submit ourselves with all humility to the established limits of our intelligence; and not perversely to rebel against them. This which to most will seem an essentially irreligious position, is an essentially religious one—nay, is *the* religious one, to which, as already shown, all others are but approximations. It is an erroneous supposition that the choice is between personality and something lower than personality; the choice is rather between personality and something higher. Is it not just possible that there is a mode of being as much transcending intelligence and will as these transcend mechanical motion? It is true that we are totally unable to conceive any such higher mode of being. But this is not a reason for questioning its existence; it is rather the reverse. Have we not seen how utterly incompetent our minds are to form even an approach to a conception of that which underlies all phenomena? Is it not proved that this incompetency is the incompetency of the conditioned to grasp the unconditioned? Does it not follow that the Ultimate Cause cannot in any respect be conceived by us because it is in every respect greater than can be conceived? And may we not therefore rightly refrain from assigning to it any attributes whatever, on the ground that such attributes, derived as they must be from our own natures, are not elevations but degradations? Perhaps the constant formation of such symbols and constant rejection of them as inadequate, may be hereafter, as it has hitherto been, a means of discipline. Such efforts and failures may serve to maintain in our minds a due sense of the incommensurable difference between the conditioned and the unconditioned. By continually seeking to know, and being continually thrown back with a deepened conviction of the impossibility of knowing, we may keep alive the consciousness that it is alike our highest wisdom and our highest duty to regard that through which all things exist as the Unknowable.‡

\* *First Principles*, pp. 42-46.

† *Ibid.*, p. 98.

‡ *First Principles*, pp. 108-109, 112-113.

So far Mr. Spencer. Now mark the astonishing self-contradiction of his words. In criticising the orthodox view of the nature and attributes of God, he took the position that every assertion man can make respecting God is necessarily expressed in terms which are unthinkable: that "the Absolute cannot in any manner or degree be known." Well then, what right has Mr. Spencer himself to turn round and assert anything whatsoever as to the nature of the Unknowable? He calls the Unknowable by titles with initial capitals. Having said in one breath that of this Being we know and can declare nothing at all, in the next he himself applies to that Being such attributes as these: "the Ultimate Reality," "the Inscrutable Power," "the Unconditioned," "the Absolute," "the One who possesses a mode of being higher than personality, as much transcending Intelligence and Will, as these transcend mechanical motion;" "the Power which the Universe manifests, which accounts for all phenomena, which is the Object of all religion." Which are the more dogmatic, the more inscrutable, Mr. Spencer's terms for God or ours? If the orthodox has no right to his terms, what right has Mr. Spencer to his? Nay more: if I am degrading the Ultimate Reality, if my proposition respecting it is baseless, when I assert that it is personal, for the reason that my notion of personality is human personality, why do I lower it any the less, why is my proposition less futile, when I assert that the Ultimate Reality exists at all, since my only notion of existence is founded on my experience of human existence? If all our language is "conditioned" and "subjective," why may not this very statement that we know not God be subjective and conditioned? If he were really logical, the Agnostic would change his name. He is an absolute skeptic if he insists that we know nothing of God. Or else, admitting that we know even so much as that the Ultimate Reality is, he gives up the whole assumption on which his criticism of orthodoxy is based. As it is, however, not only is Mr. Spencer guilty of this inconsistency, but also of the further one of asserting that the Ulti-



mate Reality exists in one particular manner, namely, in such a manner as to surpass our powers of conception.

To escape this dilemma, Mr. Spencer resorts to an ingenious subterfuge. He affirms that we can at one and the same time deny that the Absolute is *conceivable*, and yet have a certain undefined consciousness that it *exists*. "To say," he remarks, "that we cannot know the Absolute is, by implication, to affirm that there is an Absolute," and this "proves that the Absolute has been present to the mind, not as a nothing, but as a something."† Of course it does, and in granting this Mr. Spencer is upsetting his own theory. The rightful inference from what he says is, not that Mr. Spencer can hold to his Agnostic theory and still believe in the Absolute, but that he must abandon his theory because it precludes such a belief. First, in order to maintain that the Absolute is inconceivable, he defines it as that which has no relation to thought; then, in order not to annihilate it altogether, he drags the Absolute half back again to a vague and impossible region where, though unthinkable, it is notwithstanding present to thought. But he cannot thus play fast and loose with thought. Conditioned and Absolute, Finite and Infinite, are correlatives. If I can think the one, I can think the other, and in the same sense; for I could not think the one without the other. If therefore the Infinite is unthinkable, just as unthinkable is the Finite. There cannot be a real knowledge of the one and only a sham knowledge of the other, for the knowledge of correlatives must be of the same kind. How does Mr. Spencer know that our powers of conception are limited, unless he himself is already aware of some standard beyond the limit whereby to measure our limitations? Grant his fundamental assumption, and it follows not only that we are ignorant of the Absolute, but also that we are ignorant of our ignorance. The Agnostic falls on his own sword.

Furthermore, what Mr. Spencer takes to be the Absolute is in fact mere blank being, a pure logical abstraction. Yet

\* Ibid., p. 88.



even this abstraction is thinkable—as thinkable as its blankness and indeterminateness allow; for of course he cannot think into it that which, by his own pre-supposition, it has not got. Thus his doctrine of the inconceivability of the Absolute amounts to no more than the bald truism, that forasmuch as abstract being, as the term itself signifies, is destitute of any qualification, it is impossible to know its qualities. In all argument about *his* Absolute, therefore, there is nothing of the true God; and in his regret that, the Absolute has no knowable attributes Mr. Spencer is somewhat like the Turk, who, after cutting off the Bulgarian's nose and ears and putting out his eyes, complained that the Bulgarian's countenance lacked expression.

And for this so-called science of modern thought, for this plausible but self-contradictory parody of religion, we are to give up Plato and S. Augustine, Aristotle and S. Thomas, the faith of the martyrs and the pattern of the saints, the God of Revelation and the Jesus of history! For this we are to pass long days in anxious questioning of our Apostles' Creed; to shock the simple hope of our wives and mothers, and silence our children's prayers! For this I am to go forth into the presence of nature; I am to stand on crisp autumn nights in the zone of the awful mountains and gaze into the deep clear sky, but read in its starlight no message for my soul! For this I am to battle all my life long with my rampant passions, and find no present help in trouble! For this I am to lie at last on my death-bed, peering with eager eyes, abashed by sin, into the gulf that yawns for me, and never once dare to clasp the Cross nor beg a better man's prayers!

And they talk of the *morals* of Agnosticism,\* little per-

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\* After what has gone before, it need hardly be stated that we are not here using, as an argument against Agnosticism in the abstract, the historical fact that the consequences of Agnosticism are disastrous in the practical sphere of morals. To such an argument the stern logician might answer: What of it? But having proved, first of all, that Agnosticism in the abstract is illogical and self-contradictory, to show that it

ceiving that in the face of life's real difficulties the Agnostic is like one who should construct a puppet of pasteboard, and then tie to it a tag inscribed with fine words of men. The words are impressive, but the puppet will not stand. The first blast of heaven, the first onslaught of the people, will sweep it away. The experiment of Agnosticism as a motive of morals is nothing new. It has been tried already and found wanting; and the intensity of that want in heathen Rome was the measure of the power of Christianity. Agnosticism answered very well for men of the world in the heyday of prosperity—"the stress and charm of action, of knowledge, of success." But there was another side to the same spectacle, and when Agnosticism faced that we know what followed. Is it not written in the pages of Tacitus and Suetonius and Seneca, of Lucretius and Juvenal? And when the effort to live without God in the world was made once again in Southern Europe at the epoch of the Renaissance, was it more successful? Turn to the writings of Machiavelli and Guicciardini and Boccaccio, or to the sermons of Savonarola, for the answer.\* It is not enough to interpret life as it is interpreted by the fortunate and the strong. You must likewise think of it when the strength is broken, the successes past, and when there is nothing more to gain. You must likewise think of it as the dying do, as the miserable do, as the hungry toilers do by land and sea, who tell you that there is no good in it—that it is only a snare. Above all you must measure Agnosticism by its ability to wrestle with the lusts of men—to take mankind with the appetites that we know and the incentives to their exercise, and then to keep men's hands clean, and their hearts pure,

is also impotent in practice is surely to barb the arrow. Besides, it would be difficult to demonstrate that human conduct is not the final touchstone for abstract theories of human life, at least so far as to render admissible the *reductio ad absurdum* in cases like that before us. Indeed is not this the substance of Kant's "Kritik of the Practical Reason"?

\* See J. A. Symonds's *Renaissance in Italy: the Age of the Despots*, chap. viii, vii, English edit., 1875.

and their temper equable. Take your young man whose passions are strong just because he is manly: tempt him till he almost sins: and then tell him, by way of remonstrance, that somewhere, somehow, in the vague unseen is a God Whom he should reverence, though he cannot know Him. The man will laugh you to scorn, assuring you that here, at any rate, is a pleasure that he *can* know, and he will take his chances of the unknown God. Ah, you have not reckoned with human nature as it actually is, with its passion and its pain, its selfishness, its shrewdness, its cruelty. Nothing, nothing can stay the power of these but a God Who is revealed—revealed in His terrible Justice, in His persistent and penetrating Love—nothing but God in Christ, reaching with pierced human hands, looking with yearning human eyes,—not towards men in general but towards me—my Lord and my God!

Yet we have much to thank Mr. Spencer for. There existed in the heart of our modern society a seed of profound error—a sentiment blind and unreasoning indeed, but aggressive and uncompromising. In the merciful providence of the Almighty, that sentiment found expression for itself in this philosophy of Agnosticism. Henceforth it may be understood and weighed of all men. Possessed of a clear style, of the power of sustained thought and apt illustration, Mr. Spencer has taken that subtle and undeveloped principle of skepticism, he has held it up to the sunlight and let us look it through. We thank him. And he has done still further service. By his own confessed inability, in spite of his rare attainments, to get rid of that last conviction that God, by whatever name we call Him, exists,—exists not only in Himself, but for the consciousness of man—Mr. Spencer has proven once again to the orthodox believer that his faith is founded on a rock. The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not. To quote again Mr. Spencer's words: "Though the Absolute cannot in any manner or degree be known in the strict sense of knowing, yet we find that its

positive existence is a necessary datum of consciousness ; and so long as consciousness continues we cannot for an instant rid it of this datum." We have already exposed the fallacy of the first clause of this sentence, but the rest of it stands—stands to-day where Descartes fixed it beyond the possibility of shock. Certain ideas and truths are innate in the mind of man. Nobody ever taught them to you. True, you first heard the *names* of them when you began to learn ; but when you learned them you were not acquiring a novelty ; you were simply taught to *recognize* what you knew (cognized) and had acted on already. You were like a man going into a dark room with a lantern to read what was already written on the walls. Such is the idea of God. The infidel James Mill attempted to bring up his son John Stuart so that the idea of God would not enter his head till he was mature. He never mentioned the Deity to his child, never taught him to pray. But the experiment failed. For in the boy's text-books, in the heathen Greek and Roman authors, the thought of God appeared, and instantly his guileless spirit recognized the Almighty as familiar and true. Indeed this is the disguised *pou sto* even of absolute skepticism. Although in words you deny everything, yet in fact you do not ; for at least you cannot in thinking cut away the ground of your own thought. You deny the validity of mathematical evidence, of the existence of God, of external objects, of your own body, even of yourself. Does nothing remain ? Yes, one thing : your thought. How do you know that you cannot know ? Your very doubt only exists as you think it. You cannot think the non-existence of thought. Well then, at least you assert as a truth that there is no such thing as truth. Your very skepticism is a creed. The bare conviction on which all denial and all assertion, all knowledge and all feeling alike repose is, that absolute truth is : that although my thought and your thought may err, there *is* an Absolute Thought or Intelligence which cannot err, which it is impossible to doubt, which is the bond of connection between one man's thought and another

man's thought, one man's life and another man's life. There you are again face to face with God; and all the so-called demonstrations of God's existence are simply the developments in thought and history of this original datum of consciousness: they are the formal expression of that implicit reference of all things to an Absolute Mind which is involved in our very nature as rational and spiritual beings—the successive steps of that process in which the human spirit, by the immanent logic of the religious life, as Caird terms it, rises to more and more adequate conceptions of the same Being to Whom the spirit's original momentum is due. As the Psalmist says, *My soul hangeth upon God*;\* and this dependence is the very essence, the certitude of knowledge. I am more certain that I know God than that I know anything else whatsoever, for I could know nothing else unless I knew Him. So that while I can *imagine* God less than any other truth that I know, I *know* God better. My knowledge of Him is the surest of all knowledge, for unless I knew God I could know nothing. This is the ground of Natural Religion, and it makes Revealed Religion reasonable. When Christ said, "He that hath seen Me hath seen the Father," He was alluding to more than the Hypostatic Union. He implied that the Incarnation helps us at last to imagine the Godhead Which we knew before—helps to make God, Who was always thinkable, imaginable also.

One word more. It shall be no harsh nor sarcastic word; for there is too much sincerity in Agnosticism, too much of the spirit of doubting Thomas—doubting just because he loved—to permit any believer to rudely carp at it. It sometimes seems to me that we have in an incident of our blessed Lord's life a singular prophecy of the attitude of the Agnostic to-day—still another proof that the Saviour was made like unto us in all things, sin only excepted. It is the Three Hours' darkness on the Cross. In that spell of unfathomable distress, hanging betwixt earth and heaven in

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\* Psalm lxiii. 9, P. B. version.

the darkness which could be felt, the Saviour cried, "My God, My God, why hast Thou forsaken Me?" Apparently it is the voice of unqualified despair; but, if we scrutinize it, is it not rather the expression of an unquenchable hope? The very God Who seems to have forsaken Jesus is entitled "*My God*" still. And if any human soul can perceive that to be without God would be the climax of misery—more dreadful, more radical than death itself—then that soul knows, as it never knew anything else, that God is. In realizing what it would be to lose Him, what emptiness, what complete collapse, we realize for the first time fully that God exists. And may we not hope that of much of our modern Agnosticism the same statement holds that was made long ago by S. Leo of Jesus' Agony—

"Non solvit unionem, sed subtraxit visionem." \*

God has not broken the skeptic's union with Himself, He has only obscured for a time the skeptic's perception of that union?

GEORGE WILLIAM DOUGLAS.

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\* S. Leo, *De Pass. Dom. Serm.* 17. Quoted by Bishop Andrews, *Sermons*, vol. ii., p. 148, Oxford Ed., 1870.

## HOLY COMMUNION ON GOOD FRIDAY.

MANY of the clergy are probably in some doubt as to the question of Celebration on Good Friday. Certainly there is a variety of opinion and use. There are those who Celebrate and administer the Holy Communion to the people, and there are others who only read the Missa Sicca, and even heartily condemn the opposite practice as contrary to Catholic custom. The position of the latter is strongly upheld by prominent English divines, and the former are not without weighty modern authority.

Arguments on this point ought to be taken only from the practice of the whole Church in all time, without depending upon any rationale or sentimental significance that any one may choose to attach to the practice he favors. Such things have a proper place and are important in our devotions; but they are not guides in such an inquiry as this. I shall depend therefore entirely upon authority.

Bingham's Antiquities is cited to uphold the statement that in the earliest days of the Church the universal custom was to celebrate on Good Friday. But it will not do to rely



upon this author on such a question. An investigation of his authorities will show that he bases his statement upon nothing stronger than certain general rhetorical expressions of early writers (e.g. S. Ambrose and S. Chrysostom, quoting largely from the latter's Homilies), which speak of the Eucharist as our daily sacrifice (*θυσία καθημερινή*) and the Holy Communion as our daily bread; from which he concludes that the Celebration was daily, and therefore that there was one on Good Friday, because that is a day. I have been able to find nothing more definite. For an example, here is one of his references to S. Ambrose, Sermo 8 in Ps. cxviii.:

"Hunc panem dedit Apostolis, ut dividerent populo credentium; hodieque dat nobis eum, quem ipse quotidie sacerdos consecrat suis verbis. Hic ergo panis factus est esca sanctorum."

This is one of the strongest. I can discover no other writer than Bingham who claims proof that there was an universal primitive custom of celebrating on Good Friday. An early custom of Communion of the reserved Sacrament, throughout the Church, on Good Friday, is generally and necessarily admitted. The original authority by canon, so far as we know, is given by Bona as follows. Speaking of the Communion of the Presanctified, he says:

"Basilio et Chrysostomo antiquior est, ejusque origo ad Synodam saltem Laodiceam referri debet, quam Baronius anno 314 Nicænam antecessisse ostendit. Sancitur enim in ea fuit, can. 49: 'Non oportere in Quadragesima panem offerre, nisi Sabbato et Dominicis tantum.' Quibus diebus fiat, ostendit can. 52 Concilii Trullani: 'In omnibus,' inquit, 'sanctæ Quadragesimæ jejunii diebus, præterquam Sabbato et Dominica et sancto Annun. die, fiat sanctum Præsanctificationum ministerium.'"

Here we have for the practice of non-consecration on Good Friday, in the East, the antiquity of 691 certainly (Trullo), and very probably of 314. Neale, Blunt, Scuda-

\* *Rerum Liturgicarum*, lib. i. cap. xv.



more, Bingham, and, so far as I know, all authorities, admit this. It is true that it applies to most of the other days of Lent as well as Good Friday, and this is universally known and admitted to have been the custom of the Eastern Church. Neale includes Easter Even in the prohibition of Celebration, but is not borne out by Bona, from whom he otherwise seems to quote.\*

It is generally admitted that the West never applied the prohibition of Celebration to the days of Lent generally, as the East did, but always to Good Friday. Scudamore † refers to a decree of the Fourth Council of Toledo, held in 633, which, he thinks, shows that at that time there was on Good Friday no Celebration of any kind in Spain—not only no consecration, but not even Communion. The decree, ‡ however, seems to be aimed at some local neglect, and to enjoin that certain churches which were reported as closed on Good Friday should at least be opened and some sort of service held in them. It affords no argument as to the general custom of the Church even in Spain. It will not be disputed that the Western Church has commonly received

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\* The modern use of the Greek Church is an innovation. In the "Novaia Skrijal, or New Table," by Benjamin, Abp. of Nijni Novgorod, we find: "On Great Friday the Liturgy of the Presanctified is not used." "Although the Liturgy of the Presanctified *used* to be celebrated on the Great Friday, this is done no longer. Simeon of Thessalonica, in regard to this matter, says: 'Although we, on the Great Friday, had the usage of offering the Presanctified gifts and celebrating the Liturgy, as was directed in some of the ancient canons, yet now, since the coming into use of the monastic rule of Jerusalem, this is not done.'"

† Not. Euch., cap. xvii. sect. iii.

‡ Can. vii.: "Comperimus quod per nonnullas ecclesias in die sextæ feriæ passionis Domini, clausis basilicarum foribus, nec celebratur officium, nec passio Domini populis prædicatur; dum idem Salvator noster Apostolis suis præceperit dicens: Pass-ionem et mortem et resurrectionem meam omnibus prædicare. Ideo oportet eodem die mysterium crucis quod ipse Dominus cunctis nuntiandum voluit, prædicari; atque indulgentiam criminum clara voce omnem populum postulare: ut penitentiae compunctione mundati, venerabilem diem dominicæ resurrec-

the Presanctified and has abstained from consecration on Good Friday. We can find no positive evidence of any different earlier custom. This custom did not emanate from Rome, but antedates Romanism. Roman influence has *changed* the custom from a communion of the people to one by the priest only; and this is coincident with the neglect of communion which has grown up in that obedience.

As to Bingham's claim that in primitive times they both consecrated and received, although he does not begin to prove it, yet, even if it were true, the universal practice of the Church, and the expression of it everywhere in local canons, would be enough to change the rule. The Church has power to decree rites and ceremonies. And although she may not deprive the people of the Sacrament, nor rightfully diminish in any degree their benefit of it, yet she certainly may regulate the frequency and times of consecration.

We are not without a clear expression of the mind of the Church of England on the subject of the Good Friday service from as far back certainly as the tenth century, and probably from the eighth; that is to say, from a period three times as far back as that of the Reformation, and before that was even known which we now call Romanism. Our forefathers followed the custom of all Western Christendom, and they had it not from a central authority at Rome dictating to all churches, but from Catholic tradition expressed everywhere in the directions of bishops to their dioceses. Again and again these overseers of the Church directed that on Maundy Thursday the Blessed Sacrament should be reserved, and that there should be a Communion of the people on Good Friday. Of very great authority were the Capitula of Theodulf, Bishop of Orleans, A.D. 786.\* They were first composed for his own diocese; but, probably because they were an admirable summary of Catholic

*tionis remissis iniquitatibus suscipere mereamur; corporisque ejus et sanguinis sacramentum mundi a peccatis sumamus."*

Observe the "*nec celebratur officium.*"

\* Fleury, *Histoire Eccles.*

use on the points treated of, they came to be used by many bishops in England as well as in France for the instruction of their presbyters and people. Johnson (*Canons*, vol. i. p. 477) gives the following from Theodulf's *Capitula* as put forth by an English bishop for his diocese, A.D. 994:

"41. Men are to go to housel every Sunday during this holy time [Lent] except they be excommunicated. So also on Thursday and Friday before Easter, and on Easter eve and Easter day: and all the days in Easter week are to be observed with the same devotion."

This extract gives the mind of the Church of England on Good Friday Communion before she was Romanized. The terms of it are practically the same as those given by Fleury (*Histoire Eccles.*, tom. ix. bk. 44, xxiii) of the original "*Capitulaire de Theodulf*," A.D. 786.\* An attempt to change it seems to have been made afterwards, perhaps through Roman influence, by leaving out Friday; for Labbe gives what purports to be this section thus: "In cæna Domini, vigilia paschæ et in die resurrectionis," etc. He says he took it from a MS. in Corpus Christi College, Cambridge, to which he gives, as one may infer from the margin, a date between 1042 and 1049.†

As to the practice of Reservation for the Good Friday Communion in the Church of England, Mr. Blunt refers to what he calls a canon of the Church of England of the tenth century, which he says enjoins the Reservation on Holy Thursday and certain ceremonies to be used on Good Friday, and adds, respecting the latter day, "Then let him" (i.e. the priest) "go to housel, and whosoever else pleases."

\* "Tous ceux qui ne sont pas excommuniés doivent recevoir le sacrement du corps et du sang de Jesus Christ tous les dimanches de carême, le jeudi, le vendredi et le samedi saint, et le jour de pâque; et toute la semaine de pâque doit être célébrée comme le jour." He goes on to say: "Il est remarquable que le vendredi et le samedi saint sont comptez entre les jours de communion generale." (See also Mabillon, *De Liturgia Gallicana*, bk. ii., *Notæ et Observationes* to xxxviii., *Legenda ad sexta in Parasceven*.)

† Vol. ix. 1019.

This seems rather to have been of the nature of the capitula above referred to when they were put forth by the English bishops for the instruction of their dioceses. But none the less is it evidence of the common law of the Church at that time.\*

Now what shall we say? The authority of the universal Church is against consecration on Good Friday, but it is also and equally against the *Missa Sicca* or Ante-Communion Service alone. The Church has always been careful to keep the Sacramental Presence and Communion, while abstaining from consecration. The triumphant union with our Lord as Priest after the Order of Melchizedek is left out on this day of deepest abasement; but the life of sinners is preserved. This idea is spoken out in no doubtful terms by Catholic custom.

But we seem to think that we are in a dilemma—that we must either consecrate or have no Sacramental Presence and Communion. Neither can be sustained by authority. Why should we not do as the Church has always done—reserve on Maundy Thursday and receive on Good Friday? With very great diffidence, because of the practice and opinions of my brethren, I still find the facts of history moving me to say we should. I know of but two things that can be urged against this answer. One is a rubric which is supposed to forbid Reservation. The other is the supposed practice of our own Church since the Reformation.

I. About the rubrics. Our American rubric is substantially a reprint of the latter half of the English, and cannot be taken to mean any more than that means. The English rubric is simply a direction as to the disposal of two things: 1. The unconsecrated bread and wine which have been offered; 2. The remainder of the Sacramental species. Its purpose is, clearly, to make a distinction between the two. "If any of the bread and wine remain unconsecrated, the curate shall have it to his own use; but if any remain of

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\* Annot. Bk. C. P.: Good Friday. Johnson's Canons, i. 404.

that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call into him shall, immediately after the blessing, reverently eat and drink the same."

The one plain intent of this is that the curate is not to carry the Sacrament out of the church for his own use. It dates only from Puritan times, when such a direction might very well be needed. There must be reverent disposal of that which remains. It must be guarded from all profanation. Bishop Cosin inserted this rubric in the Revision of 1661. It is against common-sense and all principles of legal interpretation to make it repeal a previous law or established custom of reserving a portion of the Sacrament *in the church*.

Let us take a parable. A certain child has his meals in a certain room. He goes there and eats at an appointed time, and it has been his custom to put away in a cupboard in that room a portion of his meal, to eat later. But one day he does not finish his meal in the room, but takes away a portion in his hand to eat in other parts of the house. His mother forbids this, and says, "You must not carry anything away; you must finish your meal in the room." He obeys her. Would she not be very unjust if she charged him with disobedience for still putting away the accustomed portion in the cupboard?

No one can show that the rubric was aimed at Reservation. A rubric of 1549 enjoins Reservation. This was omitted in 1552, but restored in the Latin Prayer Book of Elizabeth.\* The ancient law of the Church of England is still in force, at least permissively, unless it is expressly repealed; and to repeal exact terms of contradiction are required, and such terms are certainly wanting in the rubric. We cannot bring ourselves to believe that any such thing was intended by the Revisers of 1661.

II. About the Anglican custom since the Reformation

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\* Annot. Common Prayer.

there is much room for doubt. It is quite impossible to make out a consensus or anything approaching a common practice. In the first place, there certainly have been many Celebrations on Good Friday. And very many of the omissions of Celebration must have been from simple neglect rather than from any supposed following of Catholic rule. Mr. Blunt maintains that a full Celebration is almost certainly the rule for the Church of England; but he seems to me to base this view upon questionable inference. Those priests of the Church of England who have cared about the matter have been at sea between the two horns of our dilemma. They have so balanced each other in their varying practice on Good Friday as to neutralize the legal effect of their disuse of the ancient solution. And who shall say what was done by faithful priests in the period before the Rebellion? As to Reservation *per se*, has its disuse been deliberately and consciously universal so as to make a new common law? I think not. Many of us have reserved for the sick. By the first Prayer Book it was even required. According to Blunt, Bishop Longley, when bishop of Ripon, gave consent, while declining direct authorization, to Reservation in time of pestilence. Now a consensus of the clergy, to have the force of law, must be deliberate and intentional. Mere neglect has no force; a mistaken interpretation of a statute has no such force. Together they cannot forbid the observance of law otherwise unrepealed, although it may be claimed that they take away the obligation of observance.

But it may be said, What is the use of proposing a thing that we cannot do? It is practically impossible to introduce Reservation for Communion on Good Friday. The Church is not ready for it. If it were done we should have a great outcry, and perhaps commit the Church, or a part of it, to a decision which would be very unfortunate. This is certainly a practical reason for the present. But it need not prevent our looking forward to Reservation, and preparing for it in many ways. In building churches and altars we can put in tabernacles. We can, from time to time, reserve

for the sick, which will justify itself to many by its great utility.\* We can speak and write so as to familiarize the Church with the idea. Best of all, we can keep it in mind in our prayers and aspirations, as the heritage of God's people. I do not believe it would be hard to convince the Church of the right of it, if people's minds were only cleared of the notion that there is a *law* against it. The Church of Scotland, with which we are in full communion, retains Reservation. It is most ancient. It is not distinctively Romish. It is not superstitious. It does not even imply, of necessity, what some would call the Puseyite doctrine of the Presence. If we define the Eucharist to be only the most sacred outward and visible sign of a most precious inward and spiritual grace given unto us; ordained by Christ Himself as a means by which we receive the same, and a pledge to assure us thereof—all the arguments for Reservation would be just as good as if we came fully up to the Church Catechism and distinguished between the *Res Sacramenti* and its *virtus*. The so-called moderate High Churchman, who reverences Catholic authority, ought to be *for* Reservation and for Communion of the Presanctified on Good Friday.

But what shall we do on Good Friday so long as we cannot reserve? I think every one must judge for himself whether a Celebration or a Missa Sicca is more likely to lead towards the Catholic custom. It may seem to some that the *incongruity* of a Celebration with all Catholic use may lead people to desire a reformation. But I rather think that the *starvation* of the Missa Sicca is more likely to bring to reason a Church which is learning to value more and more

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\* The Rubric of 1549 on Reservation for the sick is: "If the same day" (i.e. of his visiting the sick) "there be a celebration of the Holy Communion in the church, then shall the priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him, (if there be any,) and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same," etc. (Annot. C. P.)



the Sacramental Presence, and which even now sets a high value upon the privilege of Holy Communion. We look forward to a Communion *of the people* with the Presanctified; not one restricted to the priest according to the modern Roman custom.

ROBERT RITCHIE.



THE PHYSICAL EFFECT OF RELIGIOUS FAST-  
ING UPON HEALTH: A PROBLEM

*Doctoris Joannis W. Viringi, Presbyteri et Canonici  
Atrebatensis. De Jejunis et abstinencia. Libri Quinque.  
Pigiaci Atrebatensium. Ex officini Gulielmi Riverii.  
MDXCVIII.*

*Fasting Communion. Historically investigated from the  
Canons and Fathers, and shewn to be not binding in  
England. By the Rev. Hollingworth Tully Kingdon,  
M.A., London, 1875.*

THE reader has here the titles of two books upon the nature of fasting which now lie before me. The first was printed now nearly three hundred years ago by a learned French physician, Canon of Arras, on Fasting.

The second is by the present Coadjutor-Bishop of Fredericton, and it is one of the books that have told upon the Church both in England and here, and have abated a good deal of the extravagant assertions which are so hastily made in these days. The second edition was published by the

Longmans in London in 1875, and we believe that there have been one or two editions since then.

It is one of those books of which the English Church has been so productive—books full of original learning and investigation and honest zeal for the truth; and yet they are not and cannot be popular. Such works strike and decide it may be only one point, but that is settled for all time, and men know it. Such was Bishop Bilson's black-letter book on the "Descent of Christ into Hades." Such also Laud's "Reply to Fisher," Butler's "Analogy," and many more which we might mention. And in these latter days, Faber "On Election" and Marriott's "Vestiarium Christianum" have this peculiar character. These books do not agree with the popular views of the Christian world so called, and therefore they are not praised even by their own side. They are, rather smothered, not encouraged, not given any vogue. And yet so great is their inherent truth and force, that they reach those persons who form opinion in the Church and tell upon them; and by and by they enter into the current of Church life and thought, and are recognized as having done a good work—a work that had to be done. And hundreds of years after they are dead, Bilson or Butler or Laud are given the praise which, in their own day, the Calvinism or Deism, or Church-and-State Calvinistic-Roman chaos of their own times absolutely denied to them. Such, I think, is Bishop Kingdon's book on "Fasting Communion."

The book of Dr. John Walter Wyring is a different sort of book. It is an honest attempt on the part of a practicing physician of Arras, in France, three hundred years ago, to solve a great problem, for which neither in anatomy nor physiology nor medicine had he even the barest elements of a solution. But the man saw that the problem was in existence and that one day it could be solved. And so he tried it, with the result of the writing and printing of this book. It is filled with S. Augustine, S. Jerome and S. Thomas Aquinas, and citations from Galen and Hypocrates (so

printed), and with the weakest kind of argumentations of his own and the feeblest medical science. And yet he is absolutely certain of the theorem, which he *does not prove*, that "fasting is beneficial to health, so that nothing else can supply its place." An impressive instance this is of a fact not unusual among physicians in all ages of the world, their intense practical conviction of the benefit of some remedy of whose scientific *rationale* they have absolutely no knowledge.

Now, in regard to the matter of fasting—that is to say, volutnary abstention from all food for a given time, upon religious motives—I would lay before the readers of the *CHURCH REVIEW* this extraordinary fact, that fasting has been practiced in all ages of the world, under all climates, and among all nations, and as yet no scientific *rationale* has ever been given for the practice. It is enjoined and prescribed in the Old Testament and in the New. From the earliest ages of Christianity it has been ordered and recommended by authority in all the churches, Syrian and Greek, Latin and Anglican. Everywhere it is commanded, and observed more or less. And not only the religions of Revelation have it as a discipline, but also the Brahmins and Buddhists and Parsees, and the mystic doctors of the Oriental and Egyptian theurgy. Everywhere this discipline is recommended and prescribed and practiced. Then again, overpassing the limits of civilization, it is found among the wild Indians of North and South America; among the Esquimaux and the Lapps; among the Shaman priests of North Asia. Everywhere in the world, among all nations, in all ages, where there is any organized religion there it is. I conclude with the words of the *Encyclopedia Britannica*: "Its modes and motives may vary very considerably, according to climate, race and civilization, but it would be difficult to name any religious system of any description in which it [fasting] is wholly unrecognized." \*

\* *Encyclopedia Britannica*, 9th ed., vol. ix., p. 44.

What, then, do these facts say? They say that there is some universal constitutional defect or disease in man, as he now exists, that craves after and instinctively seeks its remedy in the practice of fasting. Something there is in the very being of man that, the very moment he places himself voluntarily in a religious position towards God and his fellow-men, turns towards this peculiar discipline and requires it of him. Now what is this constitutional craving, this universal want in man? Why does it always point in the direction of fasting? What are the uses then, remedially, of the practice? How does it act upon the whole constitution of the man, the spirit—that is, the moral and spiritual powers of the human being; his intellectual powers; his physical powers—his body, that is, in all its relations? In one word, admitting the facts as I have stated them, what is the *rationale* of the practice of Christian fasting?

And, if this can be settled fully, distinctly and precisely as other matters of science are settled, then we should have as the result and product of this inquiry a distinct body of directions in the Christian Church by which this discipline can be wisely and advantageously used and administered, and this we have not.

For we have no *rationale*, directed and guided by the methods and principles of modern science in the hands of pious and good men. We have only the traditional rules given us in practical books. We do not censure in any way what are called practical books. But we wish in religious matters that we had *our own* practical books, from the experience of scientific and pious men in the American Church, instead of the traditional teachings of English Calvinists or Methodists—or, still worse, of French and Italian and Spanish Roman Catholics—adapted to our use. Adapted! They can never be adapted. The national temperament, even in religious books, comes in, cannot be eliminated. And the American man or woman that places himself before God using the words of these books in his devotions can only be

excused from the charge of lying to his own feelings and nature, before God, by considering himself as weak and sentimental and unmeaning.

Again, we have a great many directions in these practical books as to the methods and the uses of fasting. We have no doubt at all of the sincerity of their authors; no doubt that many of the uses and benefits ascribed by them to the practice of fasting do really belong to it in some degree. They no doubt actually fasted religiously in obedience to Holy Writ and the laws of the Church. What we complain of is that then they generalized too rapidly and laid down their own personal experience in the shape of universal principles and rules of Christian action for all persons. And thus they did much mischief of which the results are still visible, in these practical books, to this day.

But it was still worse when the practice of fasting came under legal rules in the Roman Church in Europe. Then formalism and hypocrisy and self-deceit came in like a flood.

And again, in its praise there has been the most extraordinary exaggeration. "Fasting is the mother of health;" "the key of heaven;" "the wing of the soul which produceth in it smooth pinions to lift it up to heaven;" "the chariot of the Holy Ghost;" "the banner of faith;" "the portal of paradise." All these are to be found cited in Burton.\* And in Suicers' *Thesaurus* there are just as extravagant eulogies from the great Greek Fathers, S. John Chrysostom, S. Basil, S. Gregory Nazianzen. Of these I shall only cite one passage from Chrysostom: "Fasting is the gift of God. Fasting is the food of angels. Fasting is the companion of virgins. Fasting is the increase of houses. Fasting is the advocate of those that repent. Fasting is the yoke-fellow of prayer. Fasting is the beginning of riches. Fasting is the ally of those that are afflicted. Fasting drives away sleep and prepares songs for us. Fasting gives us water to drink and makes ready for us the fountain of

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\* "Anatomy of Melancholy," vol. ii. p. 510.

immortality." And so these great Greek fathers roll on in their florid, magniloquent, Byzantine eloquence. And the prosaic Western clergy and laity take it all as a matter of gospel fact, to be absolutely and literally true! How keen is the English lawyer John Selden's saying, "Roman theology is Greek rhetoric turned into logic"!

And the result of all this unscientific extravagance was that when the Middle Ages closed all fasting went into contempt. The false physiological reasons assigned by practical books for the practice, the absurd legal system of Rome, the exaggerated praise of the monastic writers, all tended in this direction. And here in this new land the consequence is that men of the world dismiss the whole thing with a gentle smile of contempt. So utterly absurd a practice they are willing to tolerate, as they tolerate other absurdities great and small in the religious world.

And they do not know what one day the whole American people will understand, that in this despised discipline there lies concealed, especially for the higher classes, an instrument of the highest hygienic value—a means, now buried in the rubbish of European tradition, of enabling them to attain and maintain a degree of health and vitality and persistent brain-power which now, amidst the fierce flames of excitement, commercial and political, social and religious, they can hardly reach.

Now in regard to all matters of life and health we may divide the whole population of the United States into two classes—the Urban or Civic, those that reside in cities, and the Rural, those that dwell in the country the whole year through and are occupied mainly in agricultural labor. Largely coincident with this division runs another line which may be drawn between brain-workers, those whose labor is mainly of the brain, and body-workers, those whose labor is largely of the body, in the open air. A third line still may be drawn (in Europe this is an established fact socially and politically, but here it is only coming into being by slow degrees, yet is sure to come); that is, the line that

separates the men of leisure—those who have an income that does not come from their own labor mental or bodily, but from their ancestors—and those who are not men of leisure.

Take these three lines. They more or less coincide, and in a rough way they divide the whole population of the country into two classes. On the one side lies brain-labor,—education and culture, not as a means or instrument but for itself,—and that “life of the city” which the Greeks first, and then the Romans, knew so well, the English not at all, and the French in Paris in some degree, and which *is now beginning to be* in the United States. On the other side is the agricultural life with its bodily hand-labor in the open air, constant and habitual and unavoidable.

This last mode of life, under the most favorable circumstances, produces in the man a vigorous and healthy vitality, while the urban or city life by its manifold excitements burns up and destroys life. The Greeks and Romans felt this fact, and to correct it they organized a complete system of gymnastic exercises to which all the city youth were subject by the law as a matter of education and of state discipline. And in our cities now there is an instinctive movement towards some such discipline. I hardly think it will ever be developed into a system.

I add another fact which at this time exists and is most important in its relation to this subject. In this land there are more bounties of nature in the way of abundant food than anywhere in the world. It is more profuse, more various, more delicate, more tempting to the appetite than in any country anywhere. The population in all the countries of Europe presses extremely upon the means of subsistence. Here it is not so. The food that to the middle class in Europe would be a luxury, only to be enjoyed on high festivals, is within the reach of all. Nay, the paupers in our almshouses, the criminals in our prisons, are better fed than the hard-working European laborer. In fact these last, in Europe, working hard, are starved; the first with us are shut up and are comfortably fed.



The temptation, therefore, especially, in our cities to all that can afford it, to over-eating is very great. It comes from the abundant variety and delicacy of our foods. It is a temptation as well to delicate Epicurism as to actual over-eating, sheer gluttony. And many good and religious men are Epicures or even habitually over-eat themselves without knowing it, or even imagining or dreaming that they are gluttons. Another fact I think I have also noticed: that the sense of sin is very seldom connected with the pleasures of the table, even by those who are thoroughly and distinctly and conscientiously religious.

And thus the health is impaired. We overload the stomach and give all the organs of the digestive tract more than they can do. We introduce into our system such a superabundance of nourishment—so many kinds of animal food, such a variety of oils, starches, sugars, fats, in every shape, and of stimulants of all kinds, stomachic and nervous—that nature is overpowered. Hence there is no one organ concerned in digestion that is not overloaded and overworked. Or a worse result still ensues, when they are strong enough to bear up under the load, and then all the injury is transferred to the nervous system. And it becomes diseased in the most unmanageable and unaccountable way. For the relation of the blood, healthy or diseased, to the nervous system, considered dynamically, is one of the strangest facts of physiology; one also that has been thought of very extensively, but hitherto has not been utilized as a part of the science of human health, except in a very rough and tentative way.

But to return. The rural population has in this matter a very large advantage over the civic. If they eat over-much food and of a kind too abundant in oils and fats, their bodily labor, the whole day long in the open air, measurably works it off. But in our cities we see brain-workers middle-aged men who take no exercise whatsoever, at their six-o'clock dinner—often the only amusement they allow themselves—introducing into their system as much rich food, and



stimulants in the way of coffee, wines, and liquors as would be enough to tax the digestive powers of a robust and muscular man in the prime of life who should work twelve hours a day in the open air, with the thermometer all the time at the freezing point.

And this goes on not only in the winter, when our zero weather might in some degree be held to justify such a diet. But in midsummer, under the highest degree of heat, the entertainments are largely of the same kind—rich meats, abundance of wines and liquors, and stimulants of every dainty and luxurious kind. The English dinners in Hindustan, of roast beef and plum-pudding, washed down with Bass's ale and porter, and Sherry and Madeira wine, are hardly so untrue to nature as some of our dinners in the heat of summer in our great seaboard cities. Perhaps our climate is to blame for this; our winter of the poles, our summer of the equator, coming upon us within the same year, crowded together in the space of twelve months, may in a degree excuse us. We have hardly adapted ourselves to one climate and one mode of living when the change of season comes upon us demanding another utterly opposite, completely different. The suddenness of the change is almost too sudden.

Now look at our American cities, and what is the issue? Ill-health from overloading the system with the richest food; from brain-work unlimited; from the want of a sabbath from mental business work and from business anxiety; from the fierce agony of the intense competition that runs through all trades and all professions; from the burning and consuming excitement of thought, political, social, and religious; and from the wearying dissipations of society, destroying sleep and healthy appetite, and calmness and peace of thought and heart and imagination. Look at all these influences in our great American cities. Their issue is very frequently death in early years, insanity, or a constitution completely broken down; and when this is not the case they produce

that state of restlessness and nervousness which is only a preparatory stage, the incubation of incurable disease.

We do not take into account the effects of vice and wickedness—the drunkenness, and licentiousness and gambling which have such scope and opportunity in our great cities—in causing ill-health. Their effects no doubt are fearful. We only consider the effects of life on the ordinary men and women of our cities, moral and perhaps religious in a certain way, but under the influences of their traditions and their surroundings. We wish, for them, the effects of the discipline of fasting upon the health to be examined; and we believe that in the Church in the United States there are enough thoroughly religious men who are trained in medical and physiological science to take hold of this question, and to give us a scientific *rationale* of it which shall touch American life at all points of health and morality.

And here, as this article may possibly meet those to whom the idea is not familiar, I must give the idea of a religious fast so distinctly, at the very first, that there shall be no mistake in regard to it. There are two ideas very closely connected with one another in regard to self-restraint in the matter of the appetite for food. The first is that of the Fast, the second that of Abstinence.

Now, as connected with health, I say that both these must be religious, both must be practiced with devotion and prayer. Why it should be so I cannot tell. But as a matter of science we must always *take it for granted that prayer must go with fasting*, and fasting *without prayer* has not its due effect; perhaps it has even an evil or injurious effect.

The second precaution I would suggest is this: if we are to examine, as a matter of science, the question of fasting, we are distinctly to understand what it implies—what it actually is. Now, these two words are in our rubrics, "Fasting" and "Abstinence," and are generally conceived to be synonyms, to have the same meaning. "Abstinence," however, consists in modifying our ordinary

diet in quantity and quality, so as to eat less food than usual, and food that is less delicate and less pleasing to our taste. This, however, is rather temperance than fasting. If the effects of "fasting" are to be examined as a matter of religion and science, we are not to confuse at the very first "fasting" with "abstinence." This is to go off the road at the first step of the journey.

I enter not further into this thought, but simply say that for the purpose we have now in hand (that is, to discuss the effect of fasting upon the health) we take for granted the Old Testament definition, that to "fast" is "neither to eat bread nor to drink water"—a fast is total abstinence from both food and drink of any kind; and that this must be observed until a certain hour of the day, beginning with the time of rising from sleep in the morning. Fasting has various degrees—total abstinence from food and drink till noon; till three in the afternoon; till sundown. This is what we define a fast to be.

The idea of the great schoolman Thomas Aquinas, that "drinking does not break the fast" (*merus potus non frangit jejunium*), may easily be flung overboard in the face of the Old Testament definition, as also all those distinctions between flesh and fish, *lacticinia*, and *xerophagia*, and so forth. They may be very useful in regulating religious abstinence, but fasting, properly considered, is to refrain from all food and drink, absolutely, for a certain time. This is the discipline I am considering when I speak of the effect of religious fasting upon the health; this and not any modification of abstinence. And this I would wish to recommend, or rather I would say to indicate its absolute necessity, to the men and women who live in our cities and either do no bodily work whatsoever, or work only with the brain.

The reader has now got my thought distinctly. I consider the weekly fast to be a means of maintaining health, and that to the classes specified it is a matter of necessity. And this Article I write not as proving it, or as giving a system to regulate its practice, but to give the idea pub-

licity in the Church, that it may be tried and passed upon—as a remedy to be tested by experiment in the hands of pious and skillful men.

For surgery is scientific, medicine is tentative and empirical. Physicians did not first examine scientifically the nature and powers of mercury and iron, opium and cinchona, and then apply them to the cure of disease. No; they first observed, often by the merest accident, the action of these specifics, and then, after long experience and use, fitted their practice with theories, just as you get your boy a pair of new boots. The theories when old and worn out, may be flung away. The practice in connection with the disease is all that is of importance. If a new drug or remedy or mode of medication, or an old one revived, in the hands of an educated physician is available, that is enough.

The idea of fasting as a remedial agent, a means of medication, was well known to the great Greek physicians. It is largely forgotten in practice now, and I do not know that there are any rules for its use medically. Still I have known some eminent medical men who were much impressed with the idea. I do not see why it should not be tried and experimented upon and tested at this present time, in regard especially to the classes we have specified.

In connection with this idea, and also with another in which at this present time the public is largely interested,—the question of the length of human life,—I take the liberty of here introducing to the reader an anecdote concerning the celebrated Baron Masères.

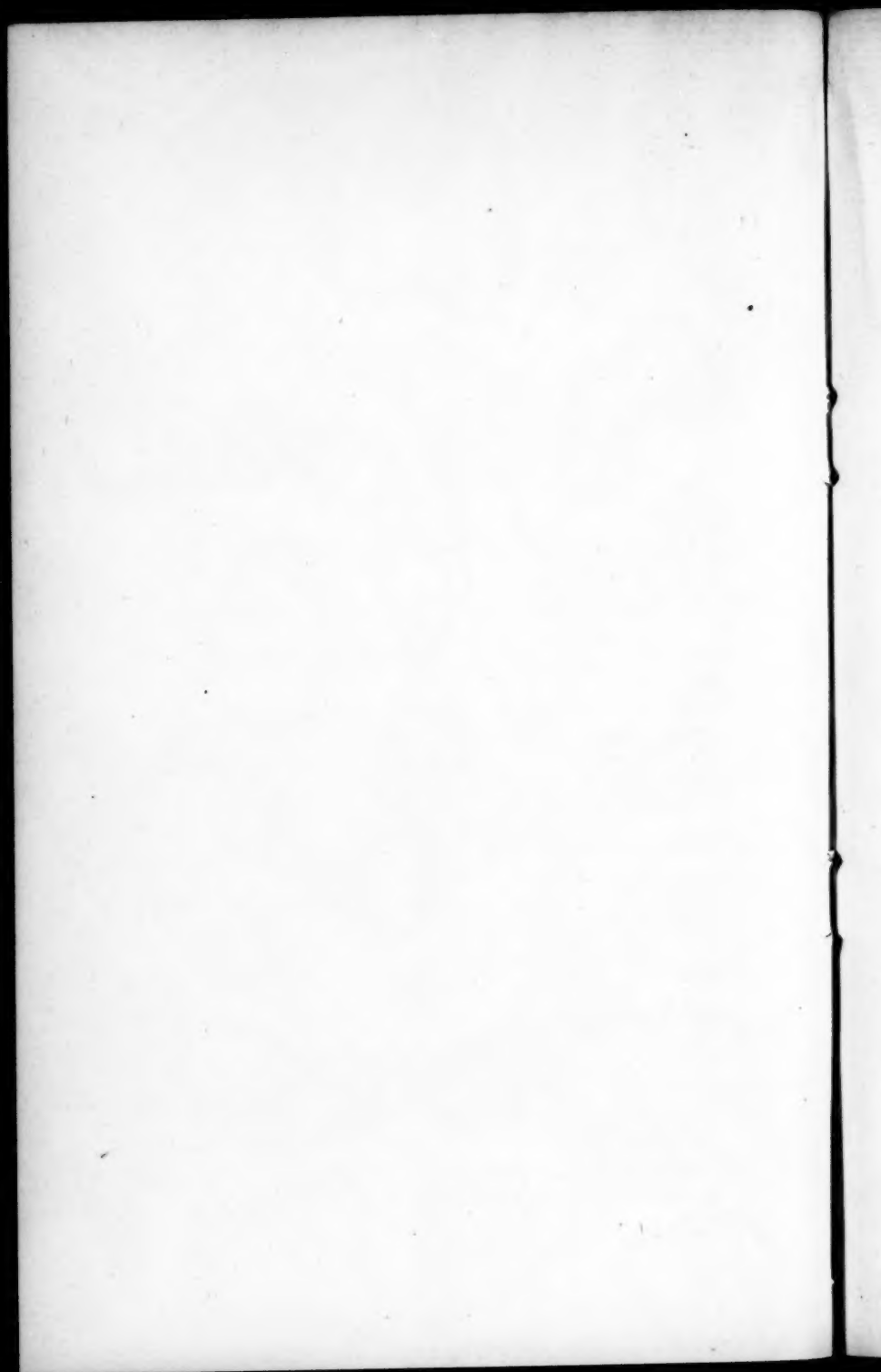
Baron Masères was an eminent English lawyer of French descent, a Cursitor Baron of the Exchequer. He was well known as a mathematician and natural philosopher; but especially was he distinguished by his investigations into the value of human life as connected with the subject of life-insurance. In fact, I am informed that his book on “The Principles of Life Annuities” (two vols. quarto; London, 1783) is of great importance to this day. Now, I have seen a statement from a reliable person—I regret to say I have

lost my reference—that he was at a dinner-party one day, in London, at which Masères was present. The question of the ordinary length of human life and of the means of prolonging it came up. The Baron remarked that “the matter was not so very difficult, and that he himself had discovered a method by which, accidents excepted, any ordinary man of good habits could live to ninety.” The conversation shortly after changed to another subject.

The narrator of the anecdote goes on to say that this assertion on the part of a man of science, and so one conversant with the value of life, struck him with such force that the next day he called upon the Baron, and, reminding him of the assertion he had made, asked him if he had any objection to inform him of his method. He answered that “the only method he employed was simply to fast every Friday from any food and drink whatsoever until sundown, and then to take only a slice of dry toast without butter, and one cup of tea without cream or sugar. And this plan, simple as it seemed to be, he thought would be the means of his living to the age he had mentioned.”

What arguments he employed to uphold his opinion, or what principles he based it upon, we do not know; but one thing certainly he did: he managed to live to the age of ninety-two.

WILLIAM ADAMS.



## LITERARY NOTICES.\*

*Socrates.* A Translation of the Apology, Crito, and parts of the Phædo of Plato. New York: Charles Scribner's Sons. 181 pp. 1888. 50 cts.

It was a happy thought to bring together into a neat, compact volume these choice tributes of the great founder of the Academy to his loved and honored master, the son of Sophroniscus. They furnish the English reader with just what he needs in order to gain an accurate idea of who and what Socrates was. Professor Goodwin, in his well-timed Introduction to the volume, vouches for the correctness of the translation; and we are happy, after some careful examination of the book, to express our concurrence in his judgment. The Translator's Preface is well worth reading, and the brief notes he has appended will prove useful.

We look at it as a good sign, in these hard materialistic days, that books like the present are in demand; for Socrates was one who judged wisely in holding that the chief aim of man should be in pursuit of moral and spiritual growth, and that the science of man is of far more consequence than the science of nature. All honor to the brave old philosopher of Athens! He was indeed what Plato, in his closing words, says of him, "a man whom we may well call, of all men known to us of our day, the best, and besides the wisest and the most just!"

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\* Most of the more important recent works have been reserved for Review Articles to appear hereafter.—Ed.

*A Complete Concordance to the Revised Version of the New Testament.* Embracing the Marginal Readings of the English Revisers, as well as those of the American Committee. By John Alexander Thoms. New York: Charles Scribner's Sons. 540 pp. 1883. \$2.50.

Mr. Thoms has done good service in preparing the present work. It aims to be "complete," and to contain everything which a concordance ought to contain; and the compiler avers that he has expended toil and effort sufficient to accomplish the end had in view. The volume is published with "the authorization of Oxford and Cambridge Universities," and is well and accurately printed. Naturally Mr. Thoms has a most exalted opinion of the merits of the Revised Version of 1881, and in this connection both praises highly the work of the American Committee, and thinks that their labors ought to have received more attention than was given to them. We frankly confess that we do not agree with Mr. Thoms in his assertion that "the Revised Version of the Holy Scriptures (including the Old Testament when completed) will doubtless occupy the foremost place, and prove the most valuable to mankind, among the many noble monuments of learning and piety by which the present age will be distinguished in future years." The work of revision, as thus far published, is by no means so satisfactory as it was hoped it might be. It can only be regarded as tentative, and there is no likelihood that the Church will discard the Authorized Version for the one now offered in its place. At the same time we are glad to have a concordance to the Revised Version, and very cheerfully accord to Mr. Thoms our thanks for his being willing to do a work that few persons have the patience and courage to undertake and prosecute to its end.

*Rare Poems of the Sixteenth and Seventeenth Centuries.* A Supplement to the *Anthologies*. Collected and edited, with Notes, by W. J. Linton. Boston: Roberts Brothers. 1883. 264 pp. \$2. Bound in white linen, with red edges.

This attractive volume is in part a reprint of the "Golden Apples of Hesperus," lately published by Mr. Linton. Part I. contains poems of known authors most of whose writings are found in the usual collections. The lovers of old English poetry will find gleanings from Sir Philip Sidney, Robert Greene, John Donne, Benj. Jonson and many others from 1450 to 1678. Part II. is made up of anonymous poems and songs from such old collections as "Tottell's Miscellany," "Dowland's Song Books," "Morley's Ballets and Madrigals," and many others long since fallen into oblivion. Much of the volume is devoted to love songs and amorous poetry generally. It is only fair to suppose that those by Sir Philip Sidney were written in his younger days, and that most of the others originated in the youth of their authors. There are many gems of wit and wisdom



which give real pleasure to the reader. There is, however, much to show the advance in taste and refinement since these poems were written. They contain plain allusions and broad humor which are distasteful to the fastidiousness of the nineteenth century. There is also a serious element in the volume, and in fact the best pieces are of this nature. We would instance "The Epitaph," by R. Fletcher; "Right Carefulness," Anonymous; and the "Picture of an Happy Man," by John Davies of Hereford, besides all three of the selections from Dr. Donne. The notes often give valuable information and should not be neglected by the careful student. The publishers have given the volume a beautiful and appropriate dress, and the creamy paper, clear type and dainty illustrations are all that could be desired.

*Andrew Jackson as a Public Man.* What he was; What chances he had, and what he did with them. By William Graham Sumner. Boston: Houghton, Mifflin & Co. 1882. 402 pp. \$1.25.

This book differs in one marked particular from its predecessors in the series of "American Statesmen." It has less of what is strictly biographical, and has more of the frank and heroic analysis of the character and public career of its subject. We know of no review of the presidency of Jackson comparable to it in naked truthfulness and fearless exposure of policy and aims. Old Hickory is a name with which the Democratic party has conjured both before and since his demise, and much evil has been entailed upon the nation by the success of the spell. We will not attempt to follow Prof. Sumner in his work. To comment upon the intelligence and skill displayed in his setting forth of the iniquitous methods, measures and influences that largely characterized the Jacksonian reign is unnecessary, and to do it intelligibly and well would require too much of our space.

Some readers may regard the Professor as somewhat prejudiced, but we are inclined to think that the truth has in no degree suffered from his calm and analytic historic review.

It is time now to look at Jackson the public man through an atmosphere cleared of military and patriotic haze. As the verdict is being made up for the ages, all that is factitious or sentimental or idolatrous in association with his history or person should be eliminated, and facts should be examined in "dry light." This Prof. Sumner has done, and we hereby commend him and his work.

*The International Revision Commentary on the New Testament.* Based upon the Revised Version of 1881. By English and American Scholars, and Members of the Revision Committee. By Dr. Schaff. Volume V. The Acts of the Apostles. Explained by Dean Howson and Canon Spence. With map. New York: Charles Scribner's Sons. 1882. xxii + 420 pp. \$1.25.

This volume on the Acts of the Apostles is an abridgment of the Illustrated Commentary of Dean Howson and Canon Spence on the Authorized Version, and is also adapted to the Revised Version, with additions by the editor. The additions include the introduction, several excursuses, the practical notes and textual comments. In its general features, viz., form, binding, etc., this book is like its predecessors of the same series, noticed in January and July, and will be found equally welcome to ordinary Bible students, Sunday-school teachers and families. Its explanations are clear, brief and to the point, as one would expect from the names on the title-page. Our opinion of the unabridged work was given in January, 1881, as follows: "On the Acts of the Apostles, Dean Howson and Canon Spence have given us a model commentary. In our judgment it is one of the best popular commentaries on Acts ever published. As an example of analysis we would especially cite the description of the character of Cornelius, on Acts x. 2. With such an exposition at hand no wonder that the Acts of the Apostles shine with a brighter luster."

In the volume before us we observe that though S. Paul's writings are treated as inspired, his actions are not always approved. His vow taken to conciliate the Jewish believers at his last visit to the Temple is spoken of as a "doubtful compromise;" and the editor asks, "Did not Paul go too far in this case? Did he not make a compromise with the truth? It seems as if the Apostle on this occasion accommodated himself too much to the scruples of the Jewish brethren." Again, speaking of S. Paul's answer to the High Priest, the commentator says, "Paul's expression of anger is not to be commended, although his feelings of indignation were natural and just. Paul himself apologized for his words when he knew that it was the High Priest to whom he had spoken. The book will well repay diligent study, and we are thankful that its low price brings it within the reach of many who cannot afford the expensive commentaries.

*A Religious Encyclopædia: or, Dictionary of Biblical, Historical, Doctrinal and Practical Theology.* Edited by Philip Schaff, D.D., LL.D., etc. New York: Funk & Wagnalls. 1882. 860 pp. \$6.00.

This is the first volume of a new work, based on the Real-Encyclopædie of Herzog, Plitt and Hauck. It comes to us with strong affirmations of its superior excellence and importance. It claims to have all the essential goodness of the great Protestant Cyclopædia of Herzog, without the length of discussion or the prolixity of statement which are to be found in the twenty-two volumes of the German work. Dr. Schaff (a contributor to Herzog) is the chief editor, and his name

forms a part of the popular title given on the back of the volume, viz., "Schaff-Herzog Cyclopædia." Dr. Schaff has so often appeared before the public that he is probably much better known than almost any writer of books, at this day, in the lines of Church History, Theology, Dogmatics, etc., and the expectant public will naturally and properly look for better work from him than from any other maker of books who could just now be named. He has a number of assistants working with him, under his direction, in reproducing and condensing the German work; and he has, besides, the help of several distinguished English and American writers, who furnish denominational articles. These gentlemen see to it that the interests of their respective denominations are properly cared for, so that articles on Congregationalists, Baptists, Friends (Quakers), etc., are supplied by ministers or members of their several organizations. New articles on various points are added, and an effort is made to give the bibliography in full, especially of English and American works, on all the points discussed. The larger part of the articles is signed by those contributing them, the entire list of contributors consisting of over three hundred, chiefly German, there being only some seventy English and American names given.

We desire to do full justice to this new venture in the religious cyclopædia line; but we are compelled to say at the outset that it is not a Church work in any such sense of the word as it is used among Church people. As a Presbyterian or Congregationalist cyclopædia it will rank high, and prove a useful offset or addition to McClintock and Strong's, which is in effect a Methodist cyclopædia. On test questions between the Church and various denominations, here and elsewhere, the present volume does not give statements and arguments which a Churchman would give, and which, to him at least, are so clear and convincing that no possible skill or effort as yet displayed can shake his faith in the testimony of the Holy Scripture and the Catholic Church of the first four centuries. We cannot accept the articles "Bishop," "Episcopacy," "Church," etc., as satisfactory. We regard it as a failure to attempt to account for bishops in the Church on the theory of presbyterianism being its original constitution and perishing utterly without a solitary trace or hint of the previous existence of such a thing in the Christian world. The German writer on the "Church" seems to us equally unfair and incapable of appreciating that which the Church of England and the Church in the United States deliberately and solemnly affirm, viz., that "it is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons." If

the Church is right in this claim, a claim which the testimony of history settles conclusively, then of course no system but the Church system can be regarded by Church people as right, and they must act on their convictions, and must honestly and openly defend them.

There are other defects and faults in the present work, we are sorry to say. It omits a number of articles and subjects which it ought to contain; as, for instance, all *living* men and women, the Apostle S. Andrew, Lord Clarendon, the pioneer Bishop P. Chase, President Cutler of Yale College, Confusion of Tongues, etc. It contains a number of matters which might better have been left out; such as a great many obscure men, a great deal too much laudation of certain characters and doings, undue prominence to articles like "Arminianism" (nearly four pages), "Calvin and Calvinism" (eight pages), "Congregationalism" (nearly eight pages), etc. It has no illustrations—a serious defect in these days, when the pictorial art is so widely and effectively used. It seems to have no system as to the use of "Saint," applied to men and women. With that irreverent familiarity of Protestantism, it of course talks of John, Peter, Paul, and the rest of the Apostles, and it does the same of Athanasius, Basil, Chrysostom, Cyprian, etc.; but it prefixes "Saint" to Alypius, Dominic (founder of the Inquisition!), Dunstan, Elizabeth (of Hungary), etc. We recommend the editor or editors to adopt one plan or the other, and at least be consistent in such a matter as this. Further, we find that the proof-reading has been very imperfectly attended to; in fact, the typography is sadly marred by errors and blunders, which would astonish our readers were we to spread them out on this page. Such things are hardly excusable, and measures should be taken to correct blunders and provide against a recurrence in subsequent volumes.

In conclusion, while we cannot award to the present volume the extravagant praise which has been bestowed upon it by certain scholars and in certain quarters, we have no wish to withhold from it all the commendation that it really deserves. The design of the work is a good one, and the number of volumes to which it is to be restricted is judicious, especially if the editors exercise wise discrimination both in what they put in and what they leave out. It contains several excellent articles, and a large amount of valuable information. We shall look for the next and following volume with much interest, and hope to be able to give a better account of these than we have been able to do of volume one.

*A Critical Greek and English Concordance of the New Testament.* Prepared by Charles F. Hudson, under the direction of H. L. Hastings. Revised and completed by Ezra Abbott, D.D. Boston: H. L. Hastings. 1882. 530 pp. \$2.50.

The present volume is based on the well-known "Englishman's Greek Concordance to the New Testament," in which the Greek words are first presented in alphabetical order, accompanied by the rendering in the Authorized Version of the New Testament. A brief statement of the contents of the volume will serve to convey a tolerably clear idea of its value to both critical students and English readers. Mr. Hastings furnishes a Preface, which is followed by an Introduction by Mr. Hudson. Then comes the Greek and English Concordance (with proper names), 440 pages. Next, an Index is given of English words, arranged alphabetically, with references to the Greek Concordance, 42 pages. This is followed by an Appendix of Various Readings in larger clauses (6 pages), and a supplement, containing the Readings of Tischendorf's eighth edition, which vary from his seventh edition, 20 pages. The volume is further supplemented by the addition of Greenfield's Greek Lexicon to the New Testament, from Bagster's Polymicrian Greek Testament. It covers a hundred pages, set in the very smallest type, and consequently very troublesome to consult or use freely.

Of the general utility of such works as the present there can be no doubt. The corps of revisers of the New Testament, both in England and America, used Mr. Hudson's Concordance, and speak highly of it; and we have no hesitation in adding our commendation to theirs. The chief thing we could wish is better paper and cleaner typography, these being points of special moment in books of this sort. So far as accuracy is concerned, Mr. Hudson's work stands the test very well, at least to the extent to which we have been able as yet to apply it.

*A Devotional Life of our Lord and Saviour Jesus Christ.* By the Rev. Edward L. Cutts, B.A. London: Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co. 571 pp. \$1.50 net.

By the very title of this book Dr. Cutts makes it evident that he has proposed to himself, not a detailed narrative of all that our Blessed Lord said and did, so much as a series of studies of His Person, Character and Work. His aim is to impress vividly on the reader's mind that our Saviour was a real, historical person, perfectly human in character and natural in life, being at the same time God as well as man, the two natures being united in the Person of the Christ. For accomplishing these ends the writer considers in some detail all that the Gospel tells us of the Divine Infancy, Childhood and Youth, and also all that it tells us of the closing scenes of the Divine life.

The work is divided into five parts: 1. "The Childhood and Obscure Life;" 2. "The Preparation;" 3. "The Ministry;" 4. "The

Passion and Death;" 5. "The Risen Life." Dr. Cutts writes in a style of reverent regard for sacred truth, which is refreshing in these days, when so many who cater to the popular taste in religion have the hardihood to use light and even flippant language about holy persons and things. Taking for granted the truth of the inspired record, as the Church has always held and taught, he does not enter upon critical discussions (though he does express plainly his dissatisfaction with the Revised Version of 1881), but seeks constantly to impress practical lessons upon Christian people. His hope and prayer are that his book may help all true followers of the Master "to form to themselves a more vivid knowledge of our Blessed Lord, and so to love Him with a more enthusiastic loyalty, to trust Him with an unhesitating confidence, and to live to Him with an entire self-devotion."

Dr. Cutts' style is clear and plain, without any exaggeration, with little or no brilliancy, but pleasant and effective for the end had in view. Amid the large amount of matter in the volume, all of which is good, it is difficult to name specially choice passages. We may, however, direct attention to the chapters on the Lord's Childhood, and His Passion and Death, as very full of interest, and calculated to excite emotions of love and gratitude in every Christian heart.

The volume has no Index, a lack which we think is to be regretted.

*Edens of Italy.* By the Rev. Joseph Cross, D.D., LL.D. With numerous Illustrations, Map and Index. New York: Thomas Whitaker. 1883. 293 pp. \$5.

*Edens of Italy!* A most alluring title—one calculated to lead the reader through page after page of accurate descriptions of these Edens.

All books of travel are to a certain extent alike; still the individuality and enthusiasm or critical faculty of the writer will occasionally appear. In this book the taste and appreciation of Dr. Cross restrain him from indiscriminate praise, while at the same time enabling him to enter fully and with keen zest into the enjoyment of all the beauty and glory of Italy and her treasures. The book abounds in vivid descriptions of interest to the traveled reader, as well as to those who have only read of this "Earthly Paradise."

Many of the illustrations are beautiful, and the book is a perfect piece of workmanship, and will make a most appropriate Easter gift.

*Heroes of Science. Astronomy.* By E. J. C. Morton, B.A., Scholar of S. John's College, Cambridge. 341 pp. \$1.50. *Botanists, Zoologists and Geologists.* By Professor P. Martin Duncan, F.R.S., F.L.S. 348 pp. \$1.50. London: Society for Promotion of Christian Knowledge. New York: E. & J. B. Young & Co.

It is well to take the accepted, self-imposed name of any class of

men in noting their works. "Heroes" is an impressive designation. The scientific men like it. They do not wish to be understood as remarkable for reverence in general, only for a very exalted esteem for such as have distinguished themselves in some branch of science. One reads modern works of science with frequent impressions, arising from ever-recurring reminders, of the wonderful learning, the patient experimenting, the careful manipulation, the most elaborate guarding against mistake, and the extremely large correlating of all checks and balances, which all scientific investigators employ. At least they say of each other, when they happen to like the results, that they have been thus wonderfully comprehensive. Of course therefore they are heroes. They have wasted an incalculable amount of tissue, changing it thereby from a vital to a devitalized condition; and thus correlate themselves to the heroes of the battle-field. The wounds of the latter are outside the body, while those of the former are inside. Still in both the destruction of tissue is a consequence and mark of their heroism.

The authors of these two admirable compends of useful knowledge have done well in falling into the vein of modern science. Scientists make heroes of each other; and it is well in writing about them to call them "heroes."

The first book contains an admirable sketch of ancient astronomy, and then follows on, step by step, to modern astronomy, giving interesting accounts of the lives of the most distinguished astronomers from Copernik to Herschel, and clearly setting forth their discoveries, with their relations to the development of the whole science.

The second book pursues a similar course in botany, zoology and geology.

They are evidently the product of learned and competent compilers who have known how to select the most important facts, while as trained literary scholars they weave the whole together in attractive and vigorous narrative.

These books meet a large want, for multitudes desire a compendious knowledge of many branches and a general acquaintance with systems and men, such as these furnish. Even those also who study exhaustively some specialty are glad of such compendiums in order to keep up with the current of progress. They furnish also strong threads on which may be strung the rounded-out products of special study.

*Biblical Notes and Queries.* New York: Funk & Wagnalls. 1882. 400 pp. \$1.75.

This is a work by various contributors, under the editorship of



Dr. Robert Young, author of the "Analytical Concordance." Its subjects are biblical and ecclesiastical, and cover a wide range. The evidences of thoroughness and labor are unmistakable throughout, and it is furnished with a sufficient index to render its treasures at once available.

*The Treasury of David*: Containing an Original Exposition of the Book of Psalms, a Collection of Illustrative Extracts from the whole range of Literature, a series of Homiletical Hints upon almost every Verse, and a List of Writers upon each Psalm. By C. H. Spurgeon. Vol. IV., Psalm LXXIX.—CIII.; Vol. V. Psalm CIV.—CXVIII. New York: Funk & Wagnalls. 1882. \$2.

In a previous number (July, 1882) of the REVIEW we gave quite a full notice of the first three volumes of Mr. Spurgeon's work on the Psalms of David. We have now two more volumes placed in our hands, reaching to the end of the One Hundred and Eighteenth Psalm. Probably two more volumes will be needed in order to complete the writer's design, the Hundred and Nineteenth Psalm being enough of itself to fill a volume.

The general expression of our estimate of the previous volumes may be repeated here with regard to these two, with only slight modification. The work is a rather ambitious one, and does not aim at the highest scholarship; but it is by no means lacking in utility or value to students and general readers. Mr. Spurgeon modestly states his reasons for the long time he has taken in getting the fourth and fifth volumes ready for the press. He declares that he has done his best, and grappled honestly with all hard places. And further, as he feels himself free to take as much time as he pleases, he does not mean to let his work degenerate into task-work, nor to execute it "by the piece," after the fashion in which far too much literary work is evidently done in these days. He complains of the scant materials he was able to find from which to make selections of comments and expositions; and it must be confessed that a good deal of the matter which he has quoted is (as he rates it) commonplace and of slight value. He follows the same plan as that on which he began. The main point is practical utility. Critical niceties and questions of higher scholarship occupy brief spaces, as not coming within his scope, and probably as being out of the range of his reading and studies.

There is, of course, much suggestive matter in these volumes; it could hardly be otherwise, with the diligence and industry displayed in gathering from every accessible quarter; and the writer deserves praise for his perseverance in carrying out his original purpose. The publishers do their part well. The volumes are printed on good paper, in large type, forming a clear and open page. Mr. Spurgeon's



"authorization," it is hoped, in the present non-existence of an international copyright law, will protect the American publishers against cheap and flimsy reprints.

*A Few Parochial Sermons.* By Francis Hessey, D.C.L. New York: E. & J. B. Young & Co. 1882. 203 pp. \$1.50.

A volume containing nineteen plain instructive discourses following the course of the Church year. They are thoughtful and scholarly, simple in construction and language, and eminently practical. Dr. Hessey has that best sort of genius which sees things as they are, and that truest sort of Christian character in a preacher which is content simply to tell things as they are. These sermons are unambitious, but in the quiet sphere in which they were meant to move they will help forward the work of truth and holiness in the Church and in the individual soul.

*Science without God.* By H. Didon. Translated from the French by Rosa Corder. New York: Thomas Whittaker. 1882. 218 pp. \$1.25.

M. Didon in his introductory chapter sets forth the unreasonableness of any conflict between science and faith. The chapter is remarkable for its comprehensiveness and strength. As a picture of that conflict in its present phases it is clear and true; as an argument it is instinct with life and power. Seven discourses follow this introduction, the titles of which are: Positivism, Materialism, Atheistic Pantheism, Skepticism, Practical Atheism, The Existence of God, Rational Knowledge of God. Of these discourses the fifth, that, viz., on Practical Atheism, will probably strike most readers as specially satisfactory. It would be, in our judgment, exceedingly effective for good if published separately and scattered broadcast among that class of people who have little time for reading, who think but little, and who need to have the truth put before their eyes so distinctly that they cannot miss seeing it.

The remainder of the book is of unequal merit. Many a paragraph is crystal-like and weighty, and, on the other hand, many a one is in expression obscure and in substance commonplace. To a portion of this criticism the translator's work is fairly entitled, failing, as it often does, to escape from a foreign idiom into lucid English. On the whole, the book is so very good that it ought to have been better. It misses the highest place by an interval which, one feels, it had the ability to pass over. And hence it is somewhat disappointing; though, let it be understood, disappointing less for what it is than for what it might have been.

*Love for Souls.* By the Rev. William Scribner. New York: Charles Scribner's Sons. 1882. 103 pp. \$1.

In painting, a right color and tone are essential no less than accuracy of drawing. So, likewise, a statement of any subject should be true, not merely in its parts minutely taken, but in its general impression and effect. Now, here is a book about the Gospel, the "good tidings of great joy," a book written by a disciple of Him who "brought life and immortality to light," written to disciples of the same "Dayspring from on high;" but the picture is done in gray, and is somber and gloomy. The writing is careful, temperate, not lacking in earnestness; it has a certain calm precision and grave sincerity which are not without weight and impressiveness; but it fails to represent its subject in its true light. In fact, it is depressing instead of cheering; and, spite of its wise counsels here and there, it will effect its purpose—*i.e.*, more work on the part of Christians in the salvation of souls—rather by what consistency would seem to require and stern obligation compel than by the constraining power of love.

## NOTES AND QUERIES.

COMMUNICATIONS FOR THIS DEPARTMENT MUST BE BRIEF, AND SIGNED BY THE WRITERS.

THE ENGLISH AND AMERICAN PSALTERS.—There are *twenty-nine* other variations between these Psalters beside the five given by the Rev. Mr. Pendleton. For the sake of convenience let me give the list in parallel columns.

American.	English.
2: 12. Yea but a little.....	Yea, but a little.
4: 2. Falsehood.....	Leasing.
5: 6. Lies .....	Leasing.
10: 16. Thy.....	Thine.
18: 10. Cherubim.....	Cherubims.
23: 16. Counsel .....	Council.
32: 3. Whilst.....	While.
39: 5. My (1st).....	Mine.
49: 14. Dominion.....	Domination.
56: 8. Wanderings.....	Flittings.
61: 8. Always.....	Alway.
63: 5. In (1st).....	On.
67: 5. Yea, let all.....	Let all.
68: 13. Lain.....	Lien.
27. Council .....	Counsel.
72: 17. Amongst.....	Among.
73: 18. O.....	Oh.
77: 6. Spirit.....	Spirits.
14. Doest.....	Doeth.

80:	1.	Cherubim.....	Cherubims.
83:	6.	Ishmaelites.....	Ishmaelites.
	6.	Hagarenes.....	Hagarens.
	9.	Midianites.....	Madianites.
99:	1.	Cherubim.....	Cherubims.
100:	1.	O be ye.....	O be.
102:	20.	Mourning.....	Mournings.
103:	20.	Word.....	Words.
104:	11.	All the beasts.....	All beasts.
112:	8.	Stablished.....	Established.
116:	14.	Thy (3d).....	Thine.
119:	36.	Mine.....	My.
	127.	Stones.....	Stone.
128:	2.	Labour.....	Labours.
148:	2.	Hosts.....	Host.

This list of variations I think to be complete.

HENRY A. METCALF.

ACBURNDALE, MASS.

If your readers will consult Messrs. Huntington and Metcalf's admirable book, "The Treasury of the Psalter," they will find given therein many more differences between the English and American Psalters than have been mentioned in your columns.

The form "Madianites" was printed in Psalm lxxxiii. 9, in the *prima impressio* of our book in 1790, in the edition of 1791, and in the Standard of 1793. "Midianites" appeared in a stereotyped edition of 1818, apparently as a printer's change; and when this edition, with a few authorized corrections, became the Standard in 1822, that change was naturally continued. I have also seen the form "Midianites" in a Baltimore edition of 1815, with Bishop Claggett's Certificate, and in a New York edition of 1817, with Bishop Hobart's Certificate. But two royal octavo editions of New York, in 1806, with Certificates of Bishop Moore, printed the word "Madianites," in accordance with the Standards of 1790 and 1793. Can any of your readers inform me where there is a copy of the 4th edition of "The Book of Offices," etc. (probably the Ordinal), published in New York, by Hugh Gaine, in 1793?

After many years' search, I have secured copies of *all* our American Standard Prayer Books, and of the editions which afterwards became the Standards, except this Book of Offices, which was published separately. The earliest copy of the Ordinal bound with the Prayer-Book that I have seen, and which I also possess, was published in New York, with Bishop Moore's Certificate of April 17, 1806.

FREDERICK GIBSON.

BALTIMORE MD.

THE HYMNAL.—In the Hymnal *reported* to the General Convention of 1871, the first line of the last verse of Bishop Heber's noble hymn, *The Son of God goes forth to war*, runs:

"They climbed the dizzy steep of heaven";

in the Hymnal *put forth by* that Convention we read "steep ascent," in place of "dizzy steep." Which is the true reading? All the editions of Heber that I have been able to get sight of (all of them, by the way, American editions) read "steep ascent"; yet the internal evidence against that reading as compared with the other is simply overwhelming. To suppose Heber, with the soul of poetry in him, to have written the bald prose of "steep ascent," and a hymn-tinker, with *no* soul of poetry (if, indeed, a soul of any kind) in him, to have changed that bald prose into the highly poetic (classic also, for there seems an evident allusion to Phaethon) "dizzy steep," is to suppose a moral miracle.

EDWARD J. STEARNS.

FAULKLAND, DELAWARE.

Who is the author of the saying to this effect: "Unity in essentials, in non-essentials liberty, in all things charity," and what is the correct form of the original?

EDWARD P. GRAY.

BALTIMORE, MD.

#### ANSWERS.

THE *thought* underlying the quotation,

"Novum Testamentum in vetere latet,

Vetus Testament—in novo patet,"—(CH. REV., Feb.)

is a favorite one with S. Augustine, and appears in his treatment of the Psalms, in his Homilies, and in his Epistles. Hooker, *Ecc. Polity*, Book V., ch. xx., § 6 note, quotes from S. Augustine, *Quaest.* 73, in Exodus, "Multum et solide significatur, ad Vetus Testamentum timorem potius pertinere, sicut ad Novum dilectionem; quam et in vetere novum lateat, et in novo vetus pateat."

Chr. Wordsworth, Bishop of Lincoln, in his Preface to the Pentateuch, quotes S. Augustine, giving same reference as Hooker, but makes the Latin, "In Vetere Testamento novum latet, in Novo Vetus patet." I have not the happiness to possess all of S. Augustine's works, and so cannot refer to the reference given above; but I can refer you to another place in Augustine which I have not seen cited, and which presents the identical *thought*; the *original* Latin of that place *MAY* give the identical words you seek. In Augustine's *Treatise De Catechizandis Suidibus*, vol. xxii., Oxford Library of the Fathers, p. 195, 4th line, we read: "Wherefore, in the *Old* Testament there is a veiling of the New, in the New Testament there is an unveiling of the Old."

WM. C. McCracken.

GRENADA, MISS.

# AMERICAN CHURCH REVIEW

## LITERARY BULLETIN.

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### BIOGRAPHY, CORRESPONDENCE, ETC.

**Rousseau, Jean Jacques.** By H. Grey Graham. 8 + 237 pp. (Foreign classics for English readers.) cl., \$1.

**History of Pericles, Prince of Tyre;** ed. with notes by W. J. Rolfe. By W. Shakespeare. 3 + 164 pp. il. cl., 56c.; pap., 40 c.

**Times of Gustaf Adolf;** translated from the original Swedish. By Z. Topelius. 341 pp. D. (The surgeon's stories.) cl., \$1.25.

**Washington-Irvine correspondence;** the official letters which passed between Washington and Brig.-Gen. W. Irvine, and between Irvine and others concerning military affairs in the west from 1781 to 1783; arranged and annotated with an introduction containing an outline of events occurring previously in the Trans-Alleghany country, by C. W. Butterfield. 436 pp. il. \$3.50.

**Life of Ja. Clerk Maxwell;** with sel. from his correspondence and occasional writings and a sketch of his contributions to science, by Lewis Cambell and W. Garnett. 16 + 662 pp. 3 steel por. and col. plates. \$6.

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The Rev. J. L. Breck was b. Phila. June 27, 1818, d. March 30, 1876; he spent the greater part of his life west as a missionary among the Indians, dying through overwork and the unusual efforts his earnestness led him into; this volume is interesting as a record of his experience and a history of his labors.

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Thirty-four brief sketches of as many American humorists; among them will be found "Mark Twain," "Artemus Ward," "Max Adeler," "Josh Billings," "Eli Perkins," "Danbury News Man," "Yawcob Strauss," and "Petroleum V. Nasby."

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**Recollections of Arthur Penrhyn Stanley,** late Dean of Westminster. By Geo. Granville Bradley, D.D., Dean of Westminster, Honorary Fellow of University College, Oxford. \$1.

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**Heroes of science:** astronomers. By E. J. C. Morton. 8 + 341 pp. \$1.20 net.

**Life of Ole Bull.** By Sara C. Bull, with a fine steel portrait, and several illustrations. \$2.50.

### EDUCATION AND LANGUAGE.

**Contested etymologies in the dictionary of the Rev. W. W. Skeat.** By Hensleigh Wedgewood. 193 pp. \$2.

**Dictionary of dates and universal information relating to all ages and nations.** 17th ed., containing the history of the world to the autumn of 1881, by B. Vincent, revised for American readers. By Jos. Haydn. 14 + 796 pp. \$6.

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Mr. Sanborn is the author of "A tabulation of the Exeter Latin method." This book appears in response to many requests from prominent educators who have used the Latin method.

**Text-book of geology.** By Archibald Geikie. 11 + 971 pp. il. \$7.50 net.

**Test problems in algebra;** prepared to accompany Ray's "Mathematical series." By H. B. Furness, G. W. Smith, and J. H. Bromwell. 153 pp. (Eclectic educational ser.) 60c. net.

**English and Chinese dictionary.** By Rev. I. M. Condit. 134 pp. 75c.

**Introduction to organic chemistry;** tr. and rev. from the German by P. T. Austin: a text-book for the use of colleges and high schools. By A. Pinner. 400 pp. \$2.50.

**Concise Irish grammar,** with pieces for reading. By Ernst Windisch; from the German by Norman Moore, M.D. 13 + 166 pp. \$2 net.

**A Greek-English lexicon.** 7th ed. rev. and augmented throughout, with the co-operation of Prof. Deisler; comp. by H. G. Liddell, D.D., and Robert Scott, D.D. 16 + 1776 pp. shp. \$10.

In this, the 7th ed., the last which we can hope to see published, the whole work has been thoroughly revised, and large additions made. But by compression and a slight enlargement of the page, the bulk of the volume has been reduced by ninety pages. The additions consist mainly of fuller references to the classical authors, and a free use of the *Indices* to the Berlin Aristotle and to the *Corpus Inscriptionum Græcarum*. *Preface.* An alphabetical list of authors, with the editions referred to, precedes the main work.

#### FICTION.

**Twice-told tales.** [Riverside edition.] By Nathaniel Hawthorne. 538 pp. \$2.

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**Lawyer and Client;** or, the trials and the triumphs of the bar; illustrated by scenes and incidents in the court room. By L. B. Proctor. 335 pp. \$2.25.

**A word, only a word:** a romance; from the German by Mary J. Safford. By George Ebers. 4 + 348 pp.; cl., 75c.; pap., 50c.

**Robinson Crusoe;** fac-simile reprint of the first ed. published in 1719: with an introduction by Austin Dobson. By Daniel Defoe. 364 pp. \$4.

**American hero myths.** By Daniel G. Bruton, M.D. 251 pp. \$1.75.

**The tale of the clam:** an historical reminiscence of Rhode Island, explaining the true origin of clambakes, by two Providence boys. No paging, il. pap. 25c.

A comic history of clambakes, humorously illustrated.

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**The belle o' Becket's Lane:** an American novel. By J. Beatty. 330 pp. \$1.50.

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[**"Widow Bedott."**] The Widow Bedott papers; with an introduction by Alice B. Neal. *New ed.* By Mrs. Frances M. Witcher. 2 + 403 pp. il. *reduced to* \$1.25.

**A wonder-book,** Tanglewood tales, and grandfather's chair. (Riverside ed.) In 12 v. V. 4. By Nathaniel Hawthorne. 637 pp. Il. \$2.

**The house of the seven gables,** and the snow image, and other twice told tales. (Riverside ed.) By Nathaniel Hawthorne. In 12 v. V. 3. 641 pp. 1 il. \$2.

**The colonel's daughter;** or, winning his spurs. By C. King. 4 + 440 pp. \$1.50.

This story, under its second title, "Winning his spurs," is now running through the *United Service Magazine*; its author is Capt. King, U. S. A.; it is a love story, the scenes laid in Arizona, where a regiment of U. S. soldiers are stationed; it is dated 187-, and gives some capital sketches of army life in barracks and in the saddle.

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**Early New England people:** some account of the Ellis, Pemberton, Williard, Prescott, Titcomb, Sewall, Longfellow and allied families. By Miss Sarah Elizabeth Titcomb. 288 pp. \$4.

**The Jesuits:** a complete history of their open and secret proceedings, from the foundation of the order to the present time; told to the German people. 2 vols., 439; 383 pp. \$6.

**History of the United States** from the discovery of the continent to the establishment of the Constitution in 1789. *New ed.*, partly rewritten and thoroughly revised. By S. Bancroft. In 6 vols. Vol. 1. 600 pp. \$2.50.

**An introduction to American institutional history:** written for this series. Balt., Johns Hopkins University, 1882. 39 pp. (Johns Hopkins Univ. studies in historical and political science, ed. by Herbert B. Adams.) paper, 25c.

**History of the Pacific States of North America.** V. 4: Mexico v. 1, 1516-1521. By Hubert Howe Bancroft. 112 + 702 pp. Map. cl., \$4.50; leath., \$5.50; hf. cf., hf. rus. or hf. mor., \$8; rus. leath. or tree cf., \$10.

**History of Bowdoin College,** with biographical sketches of its graduates from 1806 to 1809 inclusive; ed. and completed by Alpheus Spring Packard. By Nehemiah Cleveland. 905 pp. \$5.

**The Germanic origin of New England towns;** read before the Harvard Historical Society, May 9, 1881; with notes on co-operation in



- university work. By Herbert B. Adams. (Johns Hopkins University Studies, No. 2.) 57 pp. paper, 40c.
- Jewish and Christian history.** 3 vols., 390; 339; 302 pp. il. cl., \$4.50; hf. cf., \$9.
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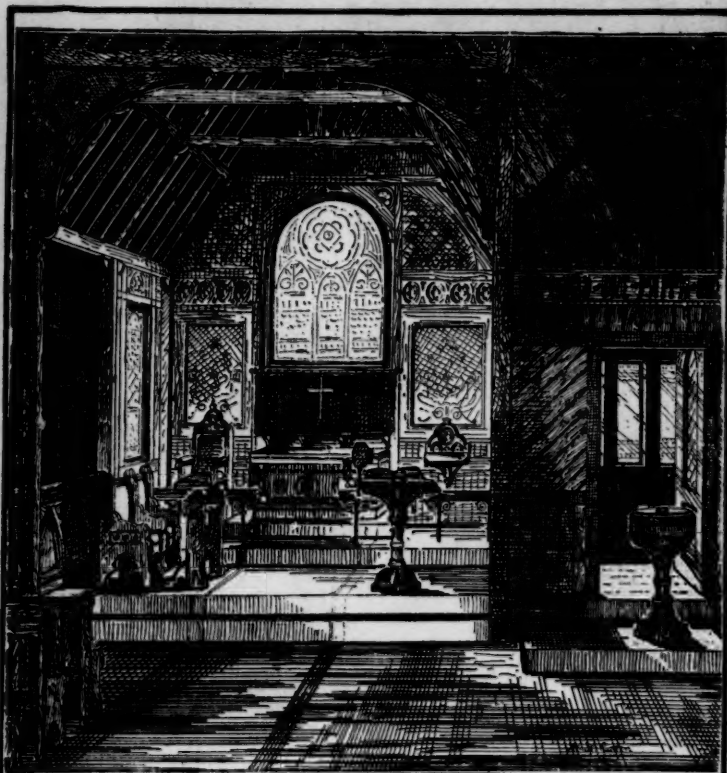
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